The blessed Jew of Marocco:

OR,

A Blackmoor made White.

Being a demonstration of the true Messias out of the Law and Prophets, by Rabbi Samuel, a Iew, turned Christian; written first in the Arabick, after translated into Latin, and now Englished.

To which are annexed a Diatriba of the Jews sins, and their miserie all over the world, Annotations to the Book, with large digressions, discovering Iewish blindnesse, their refusing Christ, and the many false Christs they have received; with other things for profit in knowledge and understanding.

By Tho: Calvert *Minister of the Word at York.*

And I will powre upon the house of David, and upon the inhabitants of Ierusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced: and they shall mourn for him, as one mourneth for his onely son. Zach. 12. 10.

But their mindes were blinded: for untill this day remaineth the same Vaile untaken away, in the reading of the old Testament; which Vaile is done away in Christ. 2 Cor. 3. 14.

Contra istos Iudaeos non laboro, pugnent contra illos Codices sui. pugnent lex & prophetae: & aut victi & humiliati salvabuntur, aut superbi, & pertinaces punientur. Aug. in orat. de 5. haeresib.

Etsi non corrigatur Iudaeus, saltem proficiat Christianus. Iulian. Pomer. cont. Iud. lib 1.

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To the intelligent and Christian

READER.

One, I suppose, is such a stranger to loud the matters of Hierusalem, but well understands, that they in it, and by the edge of the Sword, and away captive into all Nations, and Hierusalem is troden down of the Gentiles, (and must be) until the of the Gentiles be fulfilled. It is fixed Beacon of Gods wrath, by light and fire, whereof he gives and by the destruction instruction to all the

Luke 21. 24.

Gen Rec Flatcher 22 F40 Challenge

To the intelligent and Christian READER.

One, I suppose, is such a stranger about the matters of *Hierusalem*, but well understands, that they in it, are [illegible]en by the edge of the Sword, and [illegible] away captive into all Nations, and [illegible] *Hierusalem* is troden down, of the [illegible]tiles, (and must be) untill the [illegible]e of the Gentiles be fulfilled. It is [illegible] fired Beacon of Gods wrath, by [illegible] light and fire whereof he gives [illegible]ning, and by the destruction [illegible]hereof he gives instruction to all the

Luke 21. 24.

John 8 [illegible]

people of the earth, that they beware
Jesus Christ the Son of God be not set
up amongst them for a sign or mark of
contradicton: Heaven will set that King-
dom and people up for a signe of con-
tradiction and curse, that set up Christ
& his Gospel for a contradiction upon
earth: If God lay out all his mercy in
his Son, he will lay out abundance of
wrath upon their backes that despise
him, that brings messages of Reconci-
liation and life from Heaven; and good
reason his blood should be upon the
heads, that refuse to beleeve and re-
ceive his blood-sprinkle upon their
hearts; *If you beleeve not that I am*
you shall dye in your sins; and death
do most miserably and horribly ide-
ing and deryed of Christ. These po
Jews are the Professors of Bucheli

Dispersi palabundi, cœli & soli sui extorres, vagantur per orbe sine homine, sine Deo Rege. Tertul.

Luke 4.

John 8. 24.

against Christ; they 1. have killed the Lord Jesus, and 2. their own Prophets; 3. they persecuted the Apostles, 4. they please not God, and 5. are contrary to all men; 6. they fill up their sinnes alway, for 7. wrath is come upon them to the uttermost. Now my desire is to shew the Jew before every eye that is tender, *vt Theatrum vindictæ Divinæ, as the Stage of Divine wrath*, and the subject of Christian pitie and prayers, as the onely moving spectacle upon earth for a people and Nation, that have beene *Bajuli supremæ iræ* almost 1600 years, the scorn of Nations, the cursed out-cast of all people, that we may come in and lend our eyes and Hearts to the Apostles fearfull *ecce*, the fearefullest *ecce* out of Hell for mankinde; *Behold the goodnesse and*

The Jew miserable septenary. 1 Thes. 2. 15, 16.

καθ' ἑαυτὸν τὸν ἑστῶτα τῶν, ἐν μέσῳ δὲ πάντων ἐστὶν ἐπόρευσεν. Isid. Pelusiot. lib. 2. ep. 157.

severitie of God, on them which fell severitie, but towards thee goodnesse, &c. the Map of mercie to the Gentiles, to us heathens, made sweet out of their Map of bitternesse, who swim in a Red Sea of Blood, and in a Brackish Sea of wrath and vengeance. If I may provoke Christians to be thankfull for what God has done for them, and pitifull to the Jewes about the miserie that lies upon them, I have attained my aim. The writing has for Author a converted Jew, whose eyes God opened to see and know that Just One, whom his unjust and Hellish-hearted Countreymen stand out against with infidelitie and execrations, whose case he deplores as the onely Hell out of Hell; he confutes them, deciphers their cursed condition out of the unanswe-

Rom. 11. 22.

Judæi Diabolors. Nicepb. Gregor. Hist. Ro. l. 6.

rable

table Writings of the Law and Prophets, and shews their evident damnation, for rejecting the great salvation by Christ. Other things about the Authour, time of writing, matter, I shall discusse in the Preface, and other preparatory peeces to the discourse; to which I have annexed some large Annotations, Discourses and Digressions, for the better understanding of this great mysterie of Jewish misery. In this I have imployed some time and labour, and by it shall give account my vacant seasons (cut off from the publike Ministerie) are not altogether spent in idle and ignorant wastings, but have laboured to acquaint my self and others with the *magnalia dei*; and to make it appear, that wee should have more studie and reading than meerly

Plerisq; moris est prolato rerum ordine, protinus utique in aliquem latum, atque plausibilem locum qui maxime possunt favorabiliter excurrere. Quintil. Instit. l. 12. c. de egressione.

Hanc partem παρεκβασιν Graeci vocant, latini egressum vel egressionem. Ib.

for

for filling some hours by Preaching! I have always liked that Speech of *Cicero*, fit for his life that knew no better but Heathen letters; *Non possem vivere, nisi in litteris viverem*; and that of *Julian* Parabates, the wretched Apostate, (though in this he spoke well) that though he were an Emperour, hee did not so affect to keepe his Fingers neat and cleane, but that they commonly wore a black garment dyed with Inke and often writing. Thus every man is dragged and drawn after some pleasure, to this or that, to spend his time either as an Athenian Townsman, in exchanging reports of novelties; or as an Athenian Scholler, to write and read of things that tend to the Common-wealth of Knowledge and Learning: But we of the Ministery have a

Cicer. in epist. l. 9.

Papyrius Præto, epist. 78

Julian. Imper. in Misopogon.

Some Christians have said so as well as Heathens: Fateor absq; literis [illegible] Erasm. in epist. ad Mesios Fratres.

Steward, to dispose of our spare time better than any of these, even the Apostle *Paul*, who advises, nay, commands, not to one, but to all *Timothies* as well, *Give attendance to reading*, (of Divine things) *to exhortation, to doctrine.* 1 Tim. 4. 13.

I know many are of the minde of Birds, they love Figs, but they care not for taking pains about planting them, looking to the trees, and gathering the fruits; like Landlords, they would have their Tenants bring them, and then they will eat them, though it may be, they will finde fault then also, because they are not brought in an handsome Basket. For these I leave them to their owne ease and curiositie, and never look for other, but conceited idlenesse being on the Bench, diligence in any kinde shall be condemned, be-

σῦκα μὲν ὀρνίθεσι φυτεύειν δ' οὐκ ἐθέλουσι.

cause they walke not their facile and common way, to carry the most they have in the tongue, and to hang a faire sign of appearance at the door, what ever be in the house; I need not begg of such in this (and the like) to be contemned. I crave of the learned and ingenuous a favorable interpretation, that if they finde not great things, yet they wil accept good indeavors of him that would gladly teach himself, if he by these cannot teach others, these being the rapt houses, or the harmlesse Scholler-rapines from his preaching Studies; in which I hope to finde some that will give mee the Eloquent and holy Peluziots censure; *He that know not how to teach, but is very willing to learn, he is worthy to be accepted.* And however some doe like that of the

ὅτι γλώσσης μόνης ἔχων τὴν παίδευσιν. Peluziot. lib. 1. epist. 180.

ὁ διδάσκειν μὴ ἐπιστάμενος, μανθάνειν δὲ βουλόμενος ἀποδοχῆς ἄξιος. Isid. peluf. lib. 5. epist. 467. Eliæ presbyt.

Preaching King the best, that *of making* (and so of reading) *many books there is no end, and much study is a weariness of the flesh*; yet we may with as good reason hearken to *Paul*, as wise as *Salomon*, to *give all attendance to reading*, neither doth the one crosse the other: for *Salomon* 'tis thought did not intend a non-tearm about the reading of Divine things, of which his Father had said the blessed man should meditate day and night, but the Books that hee draws from his Son, or his Student, are Gentile Volumes, and Heathenish writings, on which he should not be too eagerly bent, for therein would be more wearinesse to the body, than profit to the soule; and yet even they are to be used, so as they may be *Gibeonites*, help to cleave wood, or draw water for the Sanctuarie. Next to Scripture, Jewish state, and Jewish learning is to be sought into, as an help to us, as a weapon against them: after

Eccles. 12.12.

Olymp. in Eccl.

Non pudor est nil scire, pudor nil discere velle.

both which wee doe but grope with a great deal of purblindnes in this Tract, yet I furnish my self with some considerations of their condition, and call upon others to see how the judgements of God are a great deepe. The work in the Original is none of mine, *Alieno thuribulo rem sacram facio*, I doe but with the Tailor translate the old garment and make it new; yet that has some labour, because it is an old peece, and is brought out of rudenesse, being from good Arabick translated into mean Latin, whence I have it. The Annotations have the more labour, calling me to peruse divers Authors to explaine, and fullier to declare Jewish matters, and to shew how admirably this converted Jew kisses Jesus. What ever wee desire bee accomplished upon earth, this I am sure would make wonderfully for our comfort and Christs glory, that all Jews were converted and spoke with one Lip, as our

Proverb. apud Pausan.

Rabbi

Rabbi Samuel of Marocco, that the great sin of sins is the rejecting of Jesus Christ, that all are and shall be cursed as the Jews, that will not beleeve in him, and that this is life eternall to know God, and whom he hath sent, Iesus Christ. O the blessednes of those times of the Church of the Jews and Gentiles sweetly commixt in one, when they shall all speake the same Language, *Hosanna's to the Son of David!* this will be as the Resurrection from the dead. O Jesus the fulnesse of Grace and Truth, bring in the fulnesse both of Jews and Gentiles. I make sometimes a digression in the Notes, but I dare say, who duely weighs it, will not say it is a transgression, for it is to good purpose to bring in something, which may allure and benefit the Reader both with variety and with utilitie. And surely I never look into these records of Jewish misery and Divine Justice, but I seeme

to be amazed with the Justice of God, and the hard-heartednesse of that people, that now seem as if they had never known God, nor any of their Seed were ever known of him. O that they would read these Books of their owne converted Brethren, who deale with them by the old Testament, with weapons out of their own Armorie, which they honour and almost adore. How cursed are they, that must either pull out their own eyes, or pull in peeces the Scriptures, or they can no way maintain that Jesus is not the Christ, the promised *Messias*. He mentions very little of the new Testament, for that is Apocryphall to the Jew. We must deal with Heathens that are rude, by reason, & *libro creaturæ*; we must deal with Philosophers and learned Atheists by reason and arguments spunn upon the best Wheele of Wit and approved Authors and witnesses, *ex libro literaturæ*, but with Jews, *ex libro Scripturæ*, the

Melchior Canus saith, Habent pro christo Aristotelem, pro Petro Averroem, pro Paulo Aphrodiensem.

the Book of Scripture of *Moses* and Prophets is our onely Shield, Sword, Spear and Bow, which never return in vain from the Battell. These our Authour uses abundantly, and never strikes but speeds, leaving the Jewes dead upon the place, and slaine with their own weapons. I request the readers eyes, but his heart and judgement also to goe along with them, he shall finde some addition to his knowledge, or some excitation to his affections; he may in the end conclude therein some profit by the translation & notes, as well as by the Authors first draught, and it may be he never had heard of the *autographon*, but by the Translator. I conclude with that Jewish Apologue, *The Clusters of Grapes sent out of Babylon to implore favour for the Leaves of the*

Vine

Vine: for if there were no Leaves, you had lost the Grapes. Let *Rabbi Samuels* be the Clusters, and the Translatours the Leaves, yet remember you had not (most of readers) met with his grapes but for the Translators Leaves. The Lord perswade Christians to open their eyes, and earnestly to lay to heart the Jewish blindnesse, and as earnestly to pray, that the Lord would perswade *Shem* to come and dwell in the Tents of *Japhet*, and take away the Hebrew Vail from the heart, that they may be turned to the Lord, that there may be one Fold and one Shepherd: But *who shall live when God doth this?*

Mittebant (ex Babylonia) botri uvarum ad implorandam gratiam pro foliis: quod si enim non essent folia, non possent subsistere botri. Buxtorf. in epist. dedicat. ad Abbreviat.

Numb. 24.23.

The

The Preface to the Booke, together with a large Diatriba or Discourse concerning the estate of the Jews, and and their miserie all over the World,

By the English Translatour.

NO way out of the way will it be, in a prefatory Discourse to render the Reasons of putting out a Treatise concerning the State, Condition, and Doctrine of the Jewes in these times, in which the Hearts of men are much erected to looke after and beleeve a Chiliasme, and the Reigne of a thousand years in glorious posture upon earth, which is much applauded and expected, and that upon too many Jewish Grounds and Arguments: I would wish none of these times begin to imbrace divers things in consonancy with them, and some as madd as *Julian*, bend their faith, or fancie rather, to thinke of a re-

Qui talia sentiunt christianos Iudaizantes appellat. Hiero. in Esa. cap. 14. lib. 15. Rivet. in psa. 68. Medeslewish testimo. at the end of his clav. Apocalyp. Iudæi aurea atque gemmatam Hierusalem restituendam putant. Hieron. in Hier. 19 Comment.

re-edification of the long-ruined Jerusalem, and judge it were none of the worst enterprizes, to go to that unholy Land, and be taken up into Heaven there; of which imaginations I cannot thinke but that of the judicious Philosopher must needs be given in advice unto such, *Keep at a good distance these waxen opinions from the hot beams of the Sun of Truth, lest they become liquid, and you lose them running away in the melting.* How is the Creation Sabbath taken up, and that of the Resurrection cryed down by divers? Nay, things strangled and blood for abstinence from them begin to have a resurrection with some, as if Christ were not come to confirme their everlasting Funeralls, never to peep out of the grave again. Out of the Jews, and taking part of Judaisme, sprung up divers of the worst sort of damnable Heredics, and sundry Sects, as the Samaritans, Sadduces, Gorthenians, Jebusæans, Essenes, Dosritheans, Scribes, Pharisees, Hemerobaptists, Hossinians, Nazaræans, Herodians, Simonians, Ebionites, Valentinians, Cerinthians, Sethians, Melchisedechians, Arians, Hypsistarians,

Longe à bole recedite, dum cereas habetis opiniones. Arian. in diss. 3. c. 21.

ans, and Mahometans; which last religion was compiled, and abundance of Jewish matters thrust into it by some Jews that helped Mahomet to make up that confused Chaos of a strange Religion and Sect; so that Judaisme hath been the fruitfull Mother and Nurse, to give both Wombe and Pap to many monstrous Children. There is mention also of a strange Sect of the Athingani, with whom *Michael Balbus* the Emperour communicated, who withall kept firme with the Jews in many of their errours, ready to maintain great hopes of the salvation of *Iudas*. It will be behoofefull to shew the cursednesse of that Doctrine and people of the Jewes, that every one may keepe off from the Tents and Tenents of the Jews, which maintain a Diametricall opposition to the Gospel of Christ; for of all sinners and Sects, the portion of an Antichristian Jew will bee the most hard and heavy. Yet oh the *fæces temporis istius*! we have an Heresie of all the dangerousest and subtillest that ever molested the Church of GOD, which now holds fast, and

Damascen. de Heresib. Postellus de orbis Terræ concord.

Zonaras Annal. Tom. 1.

Illud vitupperandum est plane, & intolerandum maximè, si quis gentem Christianus ad Iudæos destiverit. Immen. Tremel. speciatim

cries up much of the Jewes vanitie and unbelieſe, and in that cries downe Jeſus in the truth of his Godhead, and much of the truth of his Goſpell. If I ſhould ſay, that Socinianiſme, that black Crow, which hath ſo great a Neſt in all Europe, and withall in England, doth in many things walke hand in hand with Iudaiſm, I ſhould not need fear that queſtion of the Atheiſt to be put unto mee, *Quæ machinæ, quæ ferramenta?* where are your Hammer and Tooles to finiſh this Worke, and faſten theſe Nails? Who will but caſt his eye into *Socinus*, and Socinians writings, ſhall finde too great a conſpiracy with the Jew, and ſo may well enter thoſe Doctors and Teachers into their table of ſuſpicions, as being no friends to Chriſt. I ſhall give a touch of their wretched harmony in ſome few things.

Apud Ciceron. de natur. Deor. l. 1

1. For the Deitie of Chriſt the Jew and Socinian ſpeake both with one tongue negatively and blaſphemouſly, which is to us Chriſtians as the Article of the exiſtence of God, and giving exiſtence to every thing; *Fundamentum fundamentorum, & columna ſapientiæ*; If our Meſſia

Moſes Ben. Maim. de fund. leg. cap. 1 R. Abravanel. de cap Fid. cap. 20.

Messias be not God, then is our faith vain, we are yet in our sins, the foundation of Christianity is taken away, and what can we do? we know the Jew is the old cursed Archer, that shoots blasphemies against Christs Godhead; our subtill Heretick and his followers are not much behinde, denying Christ to be Consubstantiall with his Father; this is so known as needs not much be insisted on; their books in the very title some of them will trumpet out their infidelitie *de uno Deo Patre*, denying the Godhead of the Son and the Spirit.

Joan. Crellius de uno Deo Pat. in lib. 2. Gerhard. in loc. tom. loc. de offic. Christ. Abrah. Calov. in Deca. Dissert. de Pseudo-Theolog. Socin. sect. 214.

2. They are both Anti-Trinitarians, going about to weaken and nullifie the Doctrine of the Divine Trinitie of Persons, charging it with the introduction of multiplicity of Gods, or Tritheisme.

3. The Office of the Messias they both confine to the Humane Nature, and must needs, because both deny the Divine Nature.

4. The Jew will make Christs Prophetical Office to consist in his new promulgation of the Law of *Moses* to beleevers; nor fail the Socinians to tread in those steps, making

king the Messias to be *Mossissimum Mosen*.

5. Against Christs Priestly Office, by his blood explating and satisfying for our sinns, both of them are knowne to Saile strongly with their best Furniture and Tacklings.

Grotius deMerit. & satis. Christ. Vide Abra. Calov. in li. supra cirat. Dantise. edito 1639.

6. Both do say, that *justitia imputata is putida*, and that our righteousnesse is our obedience to the Law, and our performing of it; but who will may seek and easily find farr more agreement twixt these two, and much disagreement with the Gospel. In sixteen points one has made the Collation, and finde the Jew a Socinian, and the Socinian too much a Jew in them all. Have we not need in these dayes, wherein Satan seems to keep a perpetuall Mart, to vent his Hellish inventions, take notice of those things, which may carry us too near the Jew, and too far from Jesus, and beware we meddle not with such dangerous folly? And should we use our best eyes to look at that Hellish Callum, and unconquered Brawn upon the Jews heart, and see what vollies of miserie have waited upon their cursed infidelitie, and opposition of the

Sonn

Sonn of God, wee shall finde this the best Bellows in ordinary meanes to blow up our hearts into holy feare, pitie, faith. Feare to stand out in defiance against Christ, lest the Lord sentence us as the Jews, to be a land of execrations, and Anathema's. Pitie towards that wretched generation, that neither Heaven nor Earth looks after. And it would waken us unto Faith, to cleave to, and make much of the Gospel of Jesus Christ, lest we fall as low, being not warned by the example of their unbelief, and the executions of the wrath of heaven gone out against them for it. Of all the writings that decipher their faith and their fall, none do it so punctually, plenarily and particularly, as those that were Jews, but are converted to Christ; they writing things with knowledge and experience, as having longeaten of their Salt, and drunk of their Cup. None have done it with so much affection, as pitying their own kinred and Countrey, and so are the more to be heeded by them and by us. Of whom in all ages God hath given us some learned Jews

to

to be converted, earnestly to write to and call upon their wretched brethren, to row to land and to harbour in the Kingdom of Christ, that they perish not in the great Ocean of Divine rejection. Besides some Bishops of Ierusalem after Christ, of which divers of them from Iudaisme were brought to Christianitie, we finde *Hegesippus*, the *Iosephus* junior, to be one: of later years many, and of great learning have excellently writ against the Iews, as *Nicholas de Lyra* about the year 1310. from being a Iew turned Fryar among the Minors, and hath left an excellent confutation of the Iews, about the proving this, that Christ is come, and none other Messias to be expected. In his time *Paulus Burgensis* turned Christian also, and writt against Iudaisme. *Elias Levita*, commonly called the Grammarian, left his Rabbinisme, and entred the Church of Christ by Baptism, bringing some thirty more Iews with him, to be Baptized, about the year 1517. One *Hieronymus de sancta fide*, a Iew converted to Christianitie, and became Physitian to Pope *Benedict* 13. at the instigatio

Euseb. Hist. Eccles. lib. 4. cap. 21

Alsted. Thesau. Chronolog. in chronol. Kabalist.

Hieron. de sanct. fid.

gation of the Pope, he writ a book to confute the Iews, which he called *Hebræomastix, The Iews whip*, or *Hebrews scourge*; in which he acutely and substantially sets upon them, whipping them with their own Talmud and best Rabbins, making their own Authors prove Iesus Christ to be the onely Messias, and that he is already come. When he publish'd the book in *Spain*, it is said by the clearnesse of his conviction, above five thousand Iewes were turned to the Faith, as is mentioned in the Frontispice of the Booke. This last we have from *Gerhards* testimonie, for though the Booke is among us, yet that I have seen wants the Title, and the Epistle or Preface, if it had any. With his own Writing he hath joyned that which *Lyra* also writt against the Iews.

Gesner. in Bibliothec.

Joan. Gerhar. in Theolog. loc. Comm. Tit. de extremo Jud. sect. 111.

One *Paulus Ricius* in the Court of the Emperour *Maximilian*, of a Iew converted to Christianitie, writ many things against his old misbelief. *Antonius Margarita* converted in heart, and Baptized, converts his Hand and Pen against the Iews. *Ernestus Ferdinandus*, of a Iew became a Beleever in Christ, writes

Gesner. Bibl.

a *Flagellum Iudaeorum*, A whipp for the Iewes. There is *Christianus Gerson*, *Ioannes Isaac*, and our excellent *Emanuel Tremelius*, born at Ferraria in Italie, that sacrificed his holy knowledge so well to the Translation of the Bible; and one *Paulus Weidnerus*, hath by Writings called upon his Backsliding Brethren the Iews, having found Iesus himselfe to bid them come and see; besides, there are Christians that never were Iews, that have sufficiently discovered and refuted the vanities of this Apostate Seed of Israel, who have in their Writings upon, and against their Books at large proved the truth of the Gospell, and Christian verities, as *Porchetus de Salvatione* in his incomparable Writings *de victoria contra Hebraeos*, out of whom *Galatinus* and others seem to have borrowed the most they have; as also *Raimundus Martinus*, who writ *Pugionem* (a Book so named) against the Hebrews. Such a path hath *Munster* walked in in his Annotations on the Hebrew Gospell of *Matthew*. *Buxtorfius* (the father and sonne) to whose Iewish Synagogue is added a Treatise

Porchet. victor. contra Hebr. Parisiis 1520.

The noble *Moneus* in his Book de verit. Christianae relig.

rise of *Ludovicus Carretus* a converted Jew, whose calling to Christ was begun and occasioned by a Vision; which gives his Book the name of *Visorum Divinorum*. Our Rabbi *Samuel* of *Marocco* is not altogether to be neglected, who hath brought better stuffe than Yarn or Badgers Skins towards the Furniture of the Christian Tabernacle. Such an one doubtlesse there was, though in the naming of the Rabbins, and those of that name *Samuel*, we cannot finde him mentioned, though many *Samuels* be found, as Rabbi *Samuel Alkali*, *Arcivolto*, *Aben Tybbon*, *Uzeda*, *Iom Toff*, &c. however, and upon what envious grounds soever the Jews conceale his name, and a long time kept hid his Writing, yet our Christian Writers make mention of him, as doth *Gesner*, *Gerhard*, *Glassius*, and *Alsted*, who ranks him among Christian Divines, about the year 1690. * The Book was first Writ in Arabick, as an Epistle of *Samuel* to Rabbi *Isaac*, intreating him to answer his much troubled heart about his fear that the Jews are accursed for Crucifying Christ, and that he and no

Grotius of the same argument. Postellus abundantly hath writ this way in his Orbis terræ Concordia. Buxtorf. in Rabbin. Bibliot. Thesaur. Chrono.

* This Booke is also to be found put out by Margarinus B. in 5. Tome of Bibliot. patrum.

other is to be expected for the Messias. It wa
Translated out of Arabicke into Latine b
one *Alphonsus Boni hominis*, a Spanyard and Fr
ar Predicant, out of which Latine our Englis
Translation is derived. Three Copies have
seen of it, one a very old one, as I remembe
Printed at Paris, in which there are but 2
Chapters, the Book being lesse by two Chap
ters than the other Editions; which have 2
Chapters. In that ancient one there is an E
pistle of *Alphonsus* to Friar *Hugo* Master o
the Order of the Preaching Friars, which we
shall give Translated after this Preface. The
other two Copies came out at *Basil*, both pu
forth by *Henric. Petri*; one of them is the
Book called *Micropresbeuticon*, a collection
of the Witings of above 30 ancient Fathers,
and Christian Doctors, some Greek, some La-
tine, all little or short Works, among which
R. Samuel is one; this came forth *Anno* 1550.
Another Book, that hath of ancient little Fa-
thers more than the other, came out at *Basil*
some five years after, 1555. has this *Samuel*
joyned with them also: the old Translation

The two Basil copies are with me

cal

calls him *Samuel* the Israelite, born at Fer a City of the King of *Marocco*, and R. *Isaac* to whom he writes it, is said to be Master of the Synagogue, that is in Subiulincia, in the same Kingdome, the Copie in Microprosbeuticon calls it Subiulmenta: now in the Kingdome of Marocco we can finde no such City as Fer; there may be mistake, it may be it should be Fez, which is the principall City of all Barbarie, the Metropolis of Mauritania, and has the Kingdome of Fez belonging to it, and named from it. There may be some mistake also, for Fez and Marocco are two distinct Kingdoms, and are both in Numidia. All the places almost that the Turk hath conquered have either lost their names, or changed their names; as Damascus is now called Sham. Constantinople, Stambolda; Sychar, Napolis; Ierusalem is called Cuts or Kuds; Beersheba is now named Beer; Enganninim, Jenine; Argier by the Turks is called Jezaier; and Hyppo in Africa where *Austin* lived is at this day called Cape Bonne; that which was heretofore Hierapolis, is now Aleppo: nay,

Joā. Leo African. in descr. Africa. Philip. Cluver. introduct. Geogr. lib. 6.

Cluver.

Biddul.

very rivers have changed their names, for Tygris is now called Tygil, and Euphrates, Frat, and the Countrey Babylonia goes under the name of Caldea; wherefore it is no marvell if in these dayes we cannot finde the old names of places, seeing either the places are quite destroyed, or their names are changed. For Subinlincia or Subjulmenta wee finde no such names in the most exact describer of those Kingdomes, *John Leo* the African; yet we finde there is a river called Subu, that runs but six miles from Fez; there is a Castle called Subeica, with a Town, and another called Subeita; whether it be Printers mistake, or some Citids and Towns may be destroyed, and their names lost in ashes, that then were known by those names, or how it is, we cannot divine; we therefore leave this Geographicall scruple, seeing the most exact *Africanus* doth not help us in it, nor *Ptolomie* in his Tables of Africa. It is well known there are, and since Jewish dispersions, there have been great store of them among the Moors in Africa; there is an exceeding great number in the

In an age or two places are destroyed, or the Names changed

Clenard in his African travels writes there are some 1000 Jews at Fez, and some 9 Synagogues, in epist. Latomo.

the Citie of Fez, the most of their Goldsmiths are Jewes there; and in the whole Countrey the number is very great. When *Ferdinand* drove the Jews out of Spaine, a world of them came into Africa, being born Moors, though by religion Jews. We trouble not our selves to finde out who this R. I*saac* was, seeing he is not set out with any word of distinction from other I*saacs*, of which there were many, as *Abarbanel*, *bar Abba*, *ben Abraham*, *&c.* It was expedient to have writ something about these things of persons and place, lest it should be judged under the crime of negligence, to let all slip without mentioning either head or feet of the body of the Translation and Book, of which we were to give an account.

Leo African. descript. Afric lib. 1 As many they write came the out of Spaine, as once under Moses came out of Egypt Cæl. Sec. Curio. de Amp. R.D. in lib. 1.

For the matter of the Book it deplores the Jews miserie, their being banished and hated where ever they come, and fathers all upon their crueltie in Crucifying Christ, and their unbelief, still denying to receive him and the Gospell. Now if any ask what is their miserie, and what is the cause, I shall unfold it.

First,

I. First, there is the judgement of God upon them, they prayed Christs blood might be upon them, and upon their Children, it is so it follows and haunts them where ever they go; few States and Kingdoms entertain them and where they are entertained, they are kept under, and made to endure very hard things the State serving their own ends by them. In most places they use (if Christians) to distinguish them from others by place of dwelling by themselves, and some distinctive habit, as their own Chronologer tels us, that at Venice such a yeer the Jews were commanded to wear a yellow Hat, that they might be known from Christians. Our *Samuel* tels enough of this wrath of God that doggs them at the heels all over.

omnibus umbra locis adero, dabis improbe poenas.

David Ganz in Tsemac David.

II. Now besides this great sinne of murdering Christ once; they have other notorious vices, that will make any Christian Commonwealth first or last vomit them out, unlesse they leave their Jewish pranks. Under *Constantine* they used to set upon those Jews with stones that had left them and turned Christians, till the Emperour by Edict cau-

se

sed divers of them to be burnt, and withall appointed, that if any Christians turned Jews, they should be burnt likewise. Many of them rebelling; he caused their ears to be cut off. They used by craft and by coyne to buy and get of the consecrated bread which was left at a Christmas Sacrament of the Lords-Supper, and prick it, burne it, and very basely and scornfully abuse it, because they heard Christians call it the Body of Christ. There are two notable stories of this, the one in the reign of the Emperour *Iustinian*; the other in *Germany*, where the Jews for that villanie were some of them burnt, and tortured with hott Pincers; others banished the Diocesse of the Bishop of Passaw. You have the story short in these old Latin verses, which as a Chronicle are set up in the Church:

Baron. Annal. Eccl. ad An. 315.

Euagr. hist. eccl. lib. 4. ca. 35.

Anno Milleno quadringen septuageno,
Octavo sub Udalrico protoflamine claro,
Affecit flammâ Majestas Patavjensis
Urbis Judæos tam tetro crimine mota.
Per quos heu summj transfixa est hostja Christi;
Extunc flagranti consumpta atrocius igni.

Caspar. Brusc. in Laureacô vet. de Patav. epist. l. 2.

Rob. Gaguin. Hist. Fra. l. 6. 7.

Sometimes they were accused for poysoning of Wells and Springs to make an end of Christians, sometimes for beggering Christians by excessive Usurie and extortion; sometimes for Clipping of Coyne, for Magique, for cozenage, &c. But their cursing of Christ and Christians, their cursing of Jews that turn Christians, their imprisoning of their dearest friends, and laying some foul false accusation against them, if they smell that they intend to turn Christians, makes them oftentimes intolerable, some of their Rabbies reading such Lectures as these, *A Jew may murder or slay a Baptized Jew without sin.* So much are they bent to shed the blood of Christians, that they say a Jew needs no repentance for murdering a Christian; and they add to that sinne to make it sweet and delectable, that hee who doth it, it is as if he had offered a *Corban* to the Lord. Hereby making the abominable sin an acceptable Sacrifice. But beyond all these they have a bloody thirst after the blood of Christians. In France and many Kingdomes they have used yearly to steale a Christians

Judæus baptizatus sine peccato a Judæo occidi potest. R. Bacchai. Heinf. in Arist. Sa. cap. 26.

Boy

Boy, and to Crucifie him, fastning him to a Crosse, giving him Gall and Vinegar, and running him in the end thorow with a Spear, to rub their memories afresh into sweet thoughts of their Crucifying Christ, the more to harden themselves against Christ, and to shew their curst hatred to all Christians. Thus they incensed *Philip* of France for such a fact, so as their Goods were confiscate being Jews, whether guiltie or innocent; and some imprisoned, others cast out of the Kingdome. At *Weissenburg* in Germany they Crucified a Boy: at Verona they did it, and at Venice also, at Immestar a place near Antiochia. Our diligent *Foxe* hath given us notice that when England gave Jews harbour, they got our English Children, and sometimes crucified them in divers places, as you may finde in Acts and Monuments: and he publishes it withall in his Latin Sermon at the Baptism of a Jew. There is an excellent relation, if it can be proved to bear its weight with truth, to shew the originall of Child-Crucifying among the Jews. *Cantipratanus* saith, he once heard a

Bzovius ad Ann. 1198.

Socrat. hist. eccl. lib 7. cap. 16. Foxii Oliva Evangel. enarrat. cap. 11. ad Roma. An. 1189. in England and An. 1141. at *Norwich* in Engl.

very learned Jew, that in his time was converted to the Faith, say, that a certain Prophet of theirs when he was at point of death did prophecie of the Jews thus: *Know ye* (saith he) *this for a most certain truth, that you can never bee healed of this shamefull punishment wherewith you are so vexed, but onely by Christian blood.* This punishment so shamefull they say is, that Jews, men, as well as females, are punished *cursu menstruo sanguinis*, with a very frequent Bloud-fluxe. *These words* (saith the converted Jew) *the Iews did take with a mistake, for hereupon to heale themselves they every yeare get the blood of some Christian Childe, whom they murder; whereas if they had understood aright, this* sanguine Christiano, *was Christs blood that they should get, which in the Sacrament we receive, to the healing and saving of sinners, so many of us as are turned to Christ, we are presently healed of our Fathers curse.* But alas, they are mistaken indeed, to chuse *Barabbas* a murderer on earth, nay, to chuse *Abaddon*, the murderer of Hell, before Jesus the Heavenly Redeemer and

When he said *Christiano sanguine*, he meant *Christi sanguine.* H. Kornman in Mirac. vivor. tit. de Judæis laborantibus menstruo.

and Saviour of the Souls of Sinners, both Jews and Gentiles that do beleeve in him. A miserable mistake, to shed Christian blood by murder, rather than to seek Christs blood by faith. It was good counsell he gave them, and they must be Co-Heires with Sathan of perdition, unlesse they get this blood. Of Magicall and unlawfull practises they have also beene accused, and their names made blacke with that report. That the Jews were much addicted to the use of Magique, is confessed by R. *Elias* in his Thisbi: *It is a custome* (saith he) *much taken up by us Jewes in Germany, that we make a circle round about in walls of the Chamber where a woman lies in Childbed with Chalk or a coale; and write on every wall, Adam, Heva, Chuts, Lilith:* and he relates, how on the inner chamber door they write the names of three Angels, as *Lilith* taught them. The Chaldee Paraphrast spares not to spread this in Cantic. 8. 3. bringing in the Israelitish Synagogue thus speaking, *I am chosen above all people, because I binde* Thephilins *to my head and my left hand, and a paper is af-*

vide etiam Buxtorf. Synagog. Jud.

fixed to the right side of my door, the third pa
of which looks towards my bed-chamber, that D
vils and evill spirits may have no power to hu
me. Is not this a Magicall paraphrase of th
Theologicall Text, *His left hand should be u*
der my head: and his right hand should imbra
me? The same *Targum* on Cantic. 4, 6. cal
it *artem justorum Patrum*, The art of the righ
teous Fathers and Patriarcks. No marvell
the Jews love Magique, when they make *A*
braham as well a father of Magicians, an
skilled in it, as the father of the faithfull. A
for *Salomon* they will prove in his booke o
Confessions, that he confesses his use of Ma
gique, *I gave my heart to know wisdome, an*
madnesse, and folly. Eccles. 1. 17. Their chief
Senate the Sanhedrin, among other excellen
parts, they say, must be Artists in this unlaw
full Art. The originall of that conceit, to sprin
from weaknesse in the Jewes imagination o
this required skill in their Judges, may be see
in *Cuneus*.

Serarius in cap. 8. Tobit quæst. 5.

Vorstii animadvers. in Pirke Eliezer.

Coch. in Sanhedr.

Pet. Cunæus de Heb. Repub. lib. 1. cap. 12.

Hitherto we have had witnesse sufficient o
their sinnes and wickednesse, and truly thei
miseri

miserie follows their sinnes hot foot. Such things as these have made Kingdoms cast them out, and throw them forth like poysons; and sometimes murder them like beasts. Such certus as these have made it a much canvased question in politickes, whether the Jews and Jewish Sanagogues are to be suffered in Christian Commonwealths, and there are many reasons urged by some why they should not be endured. There is a proverb used to this purpose, *Happy is that Commonwealth, in which there is neither an Israelitan, a Nimrod, nor a Naaman*: that is, Which is neither troubled with a Iew, nor a Tyrant, nor a Leper. The Iesuite resolves the case, but such kinde of resolving dissolves the conscience; *A Prince* (say some) *may suffer Iews to exercise Usury, if it be expedient for the Commonwealth, and compell the people to pay them, and keep touch with them; which opinion* (saith hee) *doth not displease me*. Mark what a cleanly and Iesuit-like reason he gives; *for* (saith he) *it is lawfull to permit or tolerate lesser evills to avoid greater, as is apparent in whoredome*. O the Divi-

Vide T. Aquin. ad Ducess. Brabant. de reg. Jud. opusc. 2. Gerhar. in Cent. quest. polit. Decad. 9. Quest. 1. Licet permittere mala minora ad evitanda majora, ut apparet in meretricio. Emman. Sa. Jes. in Aphorism. Conses.

nitie

nitie of *Rome*, as Whores are suffered to prevent a greater evill, so are Iews to be suffered. There are some reasons why they should be suffered, behaving themselves quietly and honestly, not oppressing Christians, not cursing them, not seducing them, not speaking evill of the Gospell without punishment, not hindring Iews from turning Christians, not marrying with Christians, not having any Offices of places of honour and justice, not refusing to be subject to Magistracy, distinguished from Christians by dwelling place, and otherwayes; thus somewhere it is fit they should be suffered, think the Civilians. For what ever they be, though a people that seem to be the Saltest Pillar of Gods wrath to all the world, yet we may look on them as a Book of our Saviours Passion, and when we see a bloodie Iew, remember our bleeding Iesus. They may be to us the Looking-glasse of Divine vengeance, and better than a Crucifix. They are to be pitied by men, because there is a promise of mercy from God, there must be a blessed revocation, and an happy re-union of

Vivo hic inter Iudeos, qui longè magis miranturesse christianos, quàm nos miramur esse aliquos adhuc Iudeos. Quid mirum? nihil sciunt de nobis, nisi quod strenuè Iudeos comburimus. *Clemens in epist. 4. Fin.*

Vivi quidem sunt apices nobis representantes Dominicam passionem. *Bern. sp. 322.*

Sohnius super Psa. 59.

Iew

Jews and Gentiles. We should not utterly cast off, whom God has not utterly cast off. *Hath God cast away his people? God forbid. No; hee hath a remnant according to the election of grace.* How lavish heaven and earth hath been of their blood I could at large relate, and shew their blood streaming upon the earth all over the knowne world divers times. After Christs Ascension especially, their first fluxes of Blood were the fearfullest that ever was heard of. *Zonaras* will tell us large numbers of slaine in Jewish warres, to puzzle pretty Arithmeticians to cast up in figures. But we have *Lipsius* exactly and shortly telling us the number in every place, so many thousands slain in civill warrs in seven years, so many in open war with Romans, part of them famisht, part drowned, neck-broken, self-murdered, slaine with the sword, in all twelve hundred thousand, besides ninetie and seven thousand that were taken prisoners by the Romans. As they bought Christ for thirty pence, so thirty of them were sold so dogg cheape, as one penny was the price of so many heads, when they

Rom. 11. 1,4,5.

Zonar. in 1. Tom. Annal.

Lip. In 2. lib. de Const. cap. 21.

Euseb. l. 4. c. 6.

Et qui triginta denariis Jesum comparaverant ad perdendum, juste postea 30 capita suorum viderunt vendi uno denario ad illudendum *Hegesip. de excid. Hier. in Anneph.*

fell-

fell into the hands of the Romans. Gods justice measuring out agreeable to their sin in a Divine proportion, that they might read the vengeance in a proportionable punishment. See but how many thousands were slain by Emperors *Adrian* and *Trajan*, they banish Jerusalem, commanded not so much as to look back to it, it was not lawfull for them, *Nequidem speculari paternam solam cernere.* Let all the world take notice of what happened to them under the Emperour *Iulian* the Apostate. This sonn of Perdition, to make the words of Christ a lie concerning the Temple at Jerusalem, *that one stone should not bee left upon another*, did give the Jewes leave to goe and build up the Temple again. They give notice of it to all their Countreymen all over the world, they flock to Jerusalem from all parts, every one is free to give much wealth to this Worke, *Iulian* himselfe was liberall to them, that he might do something to oppose Christ, and vexe the Christians. So earnest were they on this work, that every one would doe something; almost an infinite multitude

Zonaras. Xiphilin.

Ruffin. hist. lib. 1. cap. 38. 39.

Socrat. hist. Eccl. lib. 3. c. 17.

of

of men digged and wrought all the day: it so pleased them, that they had made Spades, Baskets, Troughs, Shovels, and such like Instruments all of silver, and made great provision of all materialls. But see the event, a terrible Earthquake rends the earth, and tears up the very old low-laid Foundation of the Temple, a grievous whirlwinde scatters all their Lime, Chalk and materials: Lightning flames from Heaven burnt up their Instruments, yea many men perished, others were much hurt by the Fire, Christ fighting from heaven against these foolish Builders. There were on the night time the figures of the Crosse formed in their garments, which spying in the day light, as they knew not how they came there, so by no no means knew they how to get them out, for they washed and rubbed, yet nothing would take out these Crosses. At length (the Lord following them with wrath, and thus accursing their Work) they gave over, and many were forced to confesse, that this was that God who was nailed to the Crosse by their forefathers.

Theodor. hist. lib. 3. cap. 20.

After *Iulian* ſome of the Emperours drov away the Jews from *Ieruſalem*, would not le them ſo much as abide there, or enter the C tie, ſo that under *Theodoſius* and *Valentinia* their cuſtome was to pay a ſumm of mone that they might have leave once a year to go thither, and bewail the ſubverſion of the Tem ple, in the very day of the year when it w done, which *Hierome* mentions who live there. *At this day* (ſaith he) *the perfidious Ie are forbidden to enter Ieruſalem, except it be weep and lament the ſubverſion of their Tem ple, for which alſo they are forced to pay mone* As in times paſt they bought the blood Chriſt, ſo are they now fain to buy their ow tears, and may not be ſuffered to weep of fre coſt. See how miſerably they are uſed at *Alex andria*, and in other places, in *Spain*, *Franc Bohemia*, *Italie*, and their captivity in *Eng land*, and that by the Pen of one of their ow Chronologers or Rabbins; and we may con clude with a queſtion to the Jew; *O wretche is not this ſome payment of that Bond which yo ſealed, when you ſaid, His Blood be upon us,*

Vt qui quondam emerant ſanguinem Chriſti, emant lachrymas ſuas: & ne fletus quidem eis gratuitus ſit. Hier. in comment. ad Sophon. cap. 1. Philo. Iud. in Legat. ad Caium. Dav. Ganz

you desired a murderer, do's not the Lord give you murderers enough? It will be long ere your blood will ever bee shed sufficiently for the Blood of Christ.

Under the Emperor *Domitian* it seems the Jews (by Romans) were forced to beg for their living, dwelling in the Grove of *Egeria*. *Martiall* exceedingly mocks them from their Circumcision, others altogether disgrace them, calling them *fœtentes Iudæos*, *The stinking Iews*, or, *Breath-stinking Iews*. Every one exercised his witt to lay some folly or vanitie to the Jews charge. Because they used to look up to Heaven praying, they slandered them for worshipping the Clouds as their onely God; and because they thought them very Asses, they would make the world beleeve that they worshipt Asses, and an Asses Head of Gold, and that they withall adored a Swine, which the Doctor of wantonnesse *Petronius* gives out concerning them. *Plutark* and *Tacitus* so forget their gravitie, that they fall also to these childish Nuts and Cherrie-stones of the playing Poets, and put upon this Poets jest the

A matre doctus nec rogare Iudæus. Martial. Epigr. 57. lib. 12.

Nil præter nubes et cœli numen adorant. Iuvenal. sat. 14.

Iudæus licet & porcinum numen adoret.

Et Cilli suuumas advocet auriculas. Petron. Arbit.

Some read Cœli, but the judicious and acute Pithæus put it in his Edition Cilli. Cillus, & apud Hesychium κιλλὸς est ὄνος, Asinus. Vossius de Orig. Idololat. lib. 3. cap. 75.

face of Historians sober earnest, as if it were a very truth, that they worshipped such false and foule, and foolish gods, as a Swine and an Asse: and afterwards they put the Asse upon Christians, as if it were their Deitie, whereupon they were called *Asinarii*, as both *Minutius* in Octavio, and *Tertullian* in *Apologet. cap. 16.* stand upon defence against such an offensive absurditie. About Swine the Jews were grievously abused, for they are so farre from worshipping Swine, that it is a mavellous unholy and unclean thing to touch and eat them, insomuch as their choice have beene to die, rather then to eate Swines flesh, as will appeare by the booke of *Maccabees*. Why should they worship that which they will not name, accounting it so unclean, that they being to name a Swine in their speech, they avoid the word, and call it [*rem aliam*] another thing, that is, a Swine or a Hogg. It is a miserie to bee forced to see, or meddle with that thing which we do hate and abhorre; yet this people were even tormented in this kinde, for the Tyrants would needs force them to eat

Drusius Cunæus.

of

of Swine. *Adrian* the Emperour called Jerusalem Ælia, and in that gate of the City that leads towards Bethlehem set up in Marble the figure of a Swine, an abomination to that nation. I would not charge the Jews falsly, but I think they are often charged with things that Truth gives no warrant for. *Marcellinus* calls them [*fœtentes Iudæos*] *the stinking Iews*. Some will aver it, that all Jews yeeld a stinke and filthy savour to them that converse with them, and that they judge this cannot be helped better then by the drinking of the blood of Christians. One *Iohn Matthias Tiberinus*, a Phisitian that lived at *Trent*, writeth that in the Citie *Trent*, *Anno* 1475. the Jewes Crucified a Boy there called *Simon*, of twenty moneths old; being taken, they confessed, that one cause was to drink his blood for remedie of their disease. I leave it to the learned to judge and determine by writers or Travellers, whether this be true or no, either that they have a monthly Flux of Blood, or a continuall mal-odoriferous breath. *Tacitus* has a fling at the Jews, and Hierusalem, and

Pezel. Mellific. histor. pag. 2.

Ammian. Marcel. histor. lib. 22.

Surius.

writes

Tacit. lib. 5 hist.

writes of their Captains *Hierosolymus* and *Judis*, (what poor and lying things they take up?) from which *Hierosolymus* *Hierusalem*, he saith, was named. *Florus* must needs throw one stone at them in *Pompeyes* Wars, he saw *illud grande impiæ gentis arcanum patens sub aure Cœlo*: this must be the holy Temple. As for the Poets, they are often calling them *recutitos & verpos*, as doth *Martiall* sometimes & for incredible things they affix it to a Jews Faith, ----*credat Judæus apella*. Though this I suppose is not *apella*, that is *impellis, a skinlesse or circumcised Jew*, but *Apella*, or *Apellas* or *Apelles*, was the name of some Jew well known at *Rome*. *Horaces* Commentators forget their Grammer and Criticks, when they make it an appellative against all Rules, as one may judge. *Tullie* and *Suetonius* both have their girds at the Jews, being made the subject of the whole worlds scommes or scornings. *Seneca* had his jeere for them, though in it he lift up his mouth and Pen against Heaven, as grave and morall as he was, he jeere the fourth Commandement of the moral

Flor. lib. 3. cap 5.

Horace.

See Ossileg. ling. Hell. cont. Heins. In other things it is in vestis, and imberbis, not investa or imberba.

Law

Laws, when he said, the Jews keeping weekly a Sabbath every seventh day, they did sacrifice to sloth and idlenesse the seventh part of their whole life and age, which they let unprofitably slip away. *Plutarch* also is too bold with the Sabbath of the Iews, making it a day dedicated to *Bacchus*, who was called *Sabazius*, as if the Iews worshipped that drunken god that day, and not JEHOVA, who is the holy and onely God. I confesse their feasting and much eating and drinking that day, together with the name Sabbath, might lend occasion to the Heathens to slander it for a day of Bacchanals. At this very day the *Turks* do bear worse affection to Jews than to Christians, though they be circumcised as they are, that if a Jew would turn Turk, he must first turne Christian, before they will admit him to be a Turk. And among the Turks it is a word of reproach, and an usuall protestation, when they are falsly accused of any crimes, to acquit themselves, they give out in this manner, *If this be true, then God grant I may die a Iew*; which is a kinde of high ex-

August. de Civit. Dei, Lib. 6. c. 11

Voss. de Orig Idol. lib. 2. c. 14.

Mr. Biddulph a Protest. Preacher in his travels.

ecration with them---- At *Zant* (whence we have the Oyle called *Zant* Oyle) the Christians that do sojourn there, on good Friday throw stones at the Jews who live there, so as they dare not come out of their houses all that day, and yet abide scarce safely in their houses, for they throw stones at their windows, and doors. Hereupon on Thursday afternoon the Jews begin to keepe within doors and continue within, not daring stirre out till Saturday about noon, the poor people counting it a peece of zeale to be revenged on them for crucifying Christ; though the best revenge they could take, were to pray, as Christ did, *Father forgive them, for they know not what they do.*

Speculum Suev. per Goldastum.

It was a miserable and sore exaction, which in *Germany* some Princes forced the Jews to, to take a solemn oath, and to swear standing upon a Swines skin. In contempt and bitter purposes, to add unto all their miserie, was this done, knowing they loved Swine no better than Egyptians loved shepherds. Come we home to our own Kingdome, and we shall

finde

finde the Jews, though very many dwelt in the Land, as at *London*, *York*, *Lincolne*, *Stamford*, *Norwich*, *&c.* yet miserably used, and afterwards miserably slain, and banisht. That we may not be strangers to our own Countrey, let us but inquire, and it will be evident, the Jew findes little rest for the Sole of his foot in *England*. The Old-Jewrie at *London* gives us notice they have been there, and the busie stirre that *Iohn Peccham* Bishop of *Canterbury* kept in pulling down the Jews Synagogues thorowout his Province, till the King ordered they should have one Synagogue to repair unto in the Citie, but no more. Certaine it is, that while they were in the Land, there were many occasions taken to take the staffe and beate them; sometimes vicious and villanous things were charged truly upon them, for which (after many miseries) at length they were wholly banished the Land. Sometimes there were forged accusations and raised suspicions, onely because they were full of wealth among them, and some had a desire to squeeze all the sweet water out of this

Nic. Harpsfield in hist. Eccl. Angl. Godw. Bish. Liv.

Sponge; and withall they were greatly hated. They were oft-times playing the very Jews, besides crucifying of Children, which *Copin* the Jew of *Lincoln* confest they did every year, when he was apprehended for crucifying a Boy called *Hugh*, of eight years old. They counterfeited Seales and Deeds, they Clipt grievously the Kings Coyn, for which 280 were executed in K. *Edward* the first his reign. K. *John* exacted great summs of money on them, and when he charged upon a Jew of *Bristow* to pay ten thousand Marks, and he refused, the King commanded that every day one of his teeth should be pulled out, till he had paid that sum: and after he had undergone that sore Penance for seven dayes of pulling out seven teeth, in the eighth day he submitted, and made his purse shew mercy to his mouth. *Henry* (the son of *John*) did as wofully grinde them to powder with taxations and payments. In a tumultuous rising of the people at *London* five hundred Jews were murdered, and many of their houses pulled downe under *Henry* the third, occasioned by a com-

N. Harpf. Hist. Eccl. Angl.

plaint

plaint against the Jews cruell usury, that they exacted more then two pence a week of a Citizen for the loane of twenty shillings. At *Linne* many of the Jews were slain, and their houses burnt, because they set with weapons upon a Iew turned Christian, and had plotted his death, when they next light upon him. At the Coronation of *Richard* the first, the Iews were by Edict charged not to come in the great concourse of the people, neither about *Westminster*, nor the Court, nevertheless many of them were present, because it was given out they wrought by Magique, or other unlawfull Arts, to do mischief. Among others two chief ones of them (*Ioceus* and *Benedictus*) were about the Court, two famous Jews of *York*, the latter of them was called *The blessed Iew of York*; one of them being smitten by the Porter, the Citizens and the Courtiers helping them, fell upon them, and grievously beat and slew them, and in the City was such a tumult, as they fired their Houses, and withall burnt many Citizens Houses, and (as if the Kings Edict had given them power to destroy them

N Harpſ. in Eccleſ. Hiſt. Angl. Math. Par. in Rich. 1.

them all) who ever fled from the fire they were entertained with weapons and swords by the people, so as a great number perished, that though it were their Jubile and year of remission, yet it turned to be a year of destruction and confusion to them. *Ioceus* fled to *York*, *Benedictus* the blessed Jew of *York* (yet nothing so good as our blessed Jew of *Marocco*) being sore wounded, (to avoid death) offered to be baptized, and was so. But the day after (before the King) he professed he was a Jew, and said he was resolved to die a Jew, and not a Christian. The King said to him, Who art thou? I am *Benedictus* your Jew of *York*, answered this newly named *William*. Hereupon the King turning him to the Bishop of *Canterbury*, and the rest that had told him he was turned Christian, saying, Did not you tell me he was become a Christian? they answered, Yea, we did so inform your Majestie. The King then demanded of them, What now shall we do with him? The B. of *Canterbury* [*minus circumspecte*] very inconsiderately, (yea, and very unbishoply) in his spirit of fury, answered

Mr. Foxes Acts & Monum. in Rich. I. He was baptized by William the Prior of St. Maries in York, and (after his name) called Willia.

If he will not be a Christian, let him be the Devils and he will. A Bishop should have spoke more holily, and more charitably or pitifully. The same Iew (not long after) died at *Northampton*, and was even persecuted after his death, for the Iews would not suffer him to have buriall among them, because he was baptized, and the Christians denyed him buriall among them, because he had renounced his Baptisme. Roger de Hoveden in Annal. Rich. 1.

The like miseries and slaughter were the lot of the Iews at *Norwich*, *Edmunds-Bury*, *Lincolne* and *Stamford*, where many were slain at the Fair. They begun with them also at *York*, where was the bloodiest slaughter of them of all other, they being rifled of goods, houses spoyled, their throats cut, without any sparing or pity for age or Sex. They that escaped many fled with their goods and Children into a Castle or house of the Kings, among whom was *Iocens* that escaped at *London*. They were besieged in the Castle day and night, they offered a great summ of money for their lives, but the people refused it. Then one very ex- Harpsfield Mat. Paris. in Rich. 1. ad an. 1189.

part

pert in their Law) rose up and said, *Ye men of Israel, It is better for us to die for our Law, then fall into the Hands of our enemies, as our Law hath commanded us.* All assented unto him, every father of a Family (with a sharpe Razor) first cut the throats of their wives and daughters, after that of the whole Family, and cast some 500 of them that were slain over the Castle wals unto the Christians. The rest within the walls putting fire to the building, the Kings house they burnt and consumed. The Citizens of *York* and Souldiers went and burnt all the Iewes houses, and all their Bonds and Bills, containing great debts owing by Christians to them, and seased upon all their wealth & goods. So continually were they persecuting them, till at length in a Parl. at *Westminster*, it was enacted under K. *Edward* that all the Iews by a certain day should quit the whole Kingdome, unlesse they would professe the faith of Christ, and betake themselves to some honest Calling, and work with their hands: which was so acceptable an Act to the people, that they gave the fifteenth pa

Parisiens.

Harpsfiel.

of their goods to the King, and they were all thrust out of the Kingdom, to the number of some seventeen thousand, or (as some say) 30000 and 500. And thus was this wretched Chaffe swept out of *England*, and the Kingdom hath since been ridd of them, that openly professe that un-Israelitish way.

In the reign of *Henry* the third, a Iew fell into a Jakes at Tewkesbury in *England*, to whom it being offered to draw him out, it being Saturday, (the Iews Sabbath) he refused, lest he should pollute the holinesse of the day. The thing comming to the chiefe Lord of the Countrey, he commanded they should let him lie the next day too, for the honour of the Lords Day, the Christians Sabbath, lest he should prophane it; so by abiding in it that day also, he perished. I have heard or read these Verses on it, but I remember not well where, because I finde them not in the Historians relating it. The Iews Verse (bringing him in speaking) is thus:

Mat. Paris. Mr. Foxes Acts & Monum.

Sabbata sancta colo, de Stercore surgere nolo.

I honour holy Sabbaths rest,

I will not rise from my foul nest.

The Christian Magistrates Verse answer him thus;

Sabbata nostra quidem Salomon *celebrabit ibidem.*

O Salomon, because you are wise,

And for the Sabbath so precise,

Lest from your holy Rule you swerve,

You shall our Sabbath too observe.

The like was the lot of a Iew at *Meidenburg* in *Germany*, that sat two dayes together in so uncomfortable a place, the one day for the honour of their Sabbath, the other for the Christians pleasure, to give honour to ours.

Munster in Annot. ad Evangel. Matth. Hebr. ad cap. 12.

And now (Reader) behold and see, if under the whole Heaven has been done to any people, like as to this people. If it be not as the Lord said, All people are made the Head, and they are the Tail where ever they come, scorned, pressed, oppressed, punished, murdered. Iudge whether it were not a happinesse to our blessed Iew, to have his lot fall among

Deut. 28.

the

the Christians, and to be baptized in Christs Blood, rather than to be baptized (as the Iews) in their own cursed Blood. By this traversing of Histories and Times, I have laboured to confirm the truth of his demonstrations, that their sin is the highest, because the wrath of God presses them the hardest; that this sinne is the slaying of Christ, that there will be no end of their misery, till they take hold of the skirt of a Christian, and look upon Christ whom they have pierced. This will helpe to illucidate his complaints in his Book, and give us some knowledge of the Iews state without God, without Christ, without peace, without honour in the world. The Book is all Scriptures almost, that they cannot deny, but incur the guilt of Blasphemers, resisting the Old Testament, which they make the ground of their Faith. If they will stand out still, and maintain the proverb, there are five things exceed in stubbornnesse and pertinaciousnesse, *the Dogge* among beasts, *the Cock* among birds, *the Goat* among Cattle, *the Prickthorn* among Plants, and *the Jew* among men, as one of their

Purchet. in Vict. contr. Hebr. lib. 2 cap. 6.

I.
II.
III.
IV.
V.

own Doctors sets them forth; not onely R. *Samuel*, but their own Prophets shall rise in judgment against them, and say, *We would have healed them, but they would not be healed; they were convinced, yet they shut their eyes, and made grosse their hearts, and would not be converted.* If by these Relations and Collections I shall not satisfie all, yet it will please and profit some, at least the lesse learned Reader may meet with something he knew not before: and for the Scholler, I know he that knows the least will despise it the most. I have pleased and profited my self, and have endeavoured to profit others, by seeking up these things, if I can but fetch up a Christian sigh for the Iews sorrow, and bring men to pray, [*Thou O Lord remainest for ever, thy throne from generation to generation; wherefore dost thou forget the Jew for ever, and forsake them so long time? Turn thou unto them O Lord, and they shall be turned, renew their dayes as of old;*] I have attained to what I aimed at. The Lord soften our hearts to pitie them, his own heart to have mercy on them, and their hearts, that they

Compertius est quã ut negari possit, non esse, insolentiorem, ferociorem, arrogantiorem populum sub omni cœlo, quã Iudei fuerint. Luther in enarrat. ad Evang. in die oblat. Christi, in Tem.

Lam. 5. 19, 20, 21.

they may plough with R. *Samuels* Heifer, and be inlightned with the saving light of Christ Jesus our common Saviour. I know there is a time appointed by God for their return to him, and kissing the onely begotten Sonn of the Father, and yet we may be guilty of not doing all we may to bring them in, or of doing something which helps more and more to harden them and keep them out. They should not want our pity, they should not want our prayers. For our unmercifulnesse to them, helps more to harden them, and our prayers for them, would minde the Lord of his Covenant, and us of our dutie. Some things there are among Christians, which we should amend, lest by maintaining such things, we make the Jew more and more to abhorre the Christians way; as the painting of God, and setting him out in Pictures, and Sculpeures by some image, do's exceedingly alienate both Jews and Turks from us, as they have sometimes confessed; and the Idolatry of some corrupt Christians, as they of the Romish faith, doth much keep them back, who

The cursed divisions and Sects of Christians are a great hindrance of the Iews comming into union with Christ and Christians.

Librum legis, quantũ libet rem creatam adorare non verecundantur. Lud Carter Iudæus Converſ.

hate all kinds of Idolatry, though they them-ſelves do in ſome ſort adore and worſhip the Book of the Law. Eſpecially take we heed of calling into queſtion the Godhead of Jeſus Chriſt, that is to be blaſphemouſly Jewiſh and to harden them in their deſperate blindneſſe. By Arrianiſm, and the licentiouſneſſe is taken among us that way, we do worſe than Crucifie the manhood of Chriſt, in Crucifying the Godhead of Chriſt, and thereby may ſooner perſwade the Jews we are commin to them, then to induce them to come unto us. For the Godhead of Chriſt we muſt hold it firme, and maintain it, or elſe we are a laughingſtock to the Jews, and the greatest Soul-fools that are in the world. As he flatteringly called *Lewis* the thirteenth of *France* [*Dextrum Meſſiæ Brachium*] ſo we may more truly call the faith of Chriſts Godhead [*Dextrum Evangelii Brachium*] *The right Arm of the Goſpell.* They may alledge other falſe cauſes, and take ſcandals that were never given them, *as the Doctrine of Trinity, &c.* But let us beware leſt a wo be to us becauſe of offence

Campanel. in epiſt. dedicat ad Atheiſ. Trium.

fences in unholy wayes and works given to them by us, by which the name and truth of the Gospell of Christ shall be blasphemed. Let our conversation within winne them that are without, that they may come to thinke there are divine and rare examples of vertues in the followers of the Christian Faith, as sometimes that cursed root *Julian Parabates* was forced to commend the *Iews* and *Galileans* [that is, *Christians*] for giving Alms and relief, not onely to poore Christians, but unto Gentiles and Pagans also in their necessity; and writes earnestly to the Pontiffe of *Galatia*, to build Hospitals for the poor, in imitation of the Christians. O that we could provoke the Jews to crie out, *There is no Saviour but Christ, there is no way of salvation but by Christianitie; Let us come to you, for we see the Lord is amongst you, and you walk holily in his wayes.* It is a strange way of converting Jews by the wicked and loose lives of Christians: I fear me few will be induced to think our Religion the best, because our Christian professors are the worst, and walk in un-

Iulian. Imperat. ad Arsacium Pontif. Gal. Epist. 49 Edit. Petavian.

37

Christian

Ex Anton. Pagan utio. edit. per Cœl secun. Curionem. The learned womã Olympia Fulvia Morata, hath translated also the story out of Boccace his Decameron.

Christian practises. We have indeed a stor or two of some Jews that made that an argu ment for their conversion, but we had need t have better arguments, else we shall convinc and convert but few Jews. One of them is o *Abraham* a Jew, that one *Iannottus* (a ric Merchant in *Paris*) did much labour with being his kinde friend, to perswade him t leave their way, and become a Christian, b being baptized. After many reasonings an exhortings to it, at length he told him h would first go to *Rome*, as the famousest Se of Christians, (that is Popish) and having see them he would tell him what he would do The other with all power of wit and friend ship, argued against that course, beleeving the proud, pompous, loose, Atheisticall manner would utterly shipwrack all the hopes of hi turning Christian. Yet no perswasions havin Iron enough to debarre him, he went and r turned: and when the other thought all hope were vanisht, he told him he had seene suc wickednesse, loosnesse, and irreligious corru tions of manners at *Rome*, as now he did ver

ly beleeve the Christian Church was the onely beloved of God, and that therefore in his infinite favour to the Christians, he did preserve and keep them, else it could not be but they should quickly perish and be destroyed; and upon this ground he would be baptized, and turn Christian, as judging some admirable excellency in Christianitie, which drew the heart of God towards them, when their wayes were quite against him. The other Narration is to the same purpose, of a Jew under the Duke of Saxonie, that being urged as the former, went first to *Rome*, and returning concluded he would now be a Christian, for at *Rome* he saw such filthinesse, and abominable flagitious practices, that unlesse Christians were cared for and beloved of God more than others, our Faith and Religion could no way stand. I call not for necessitie of belief, in that I think they are more intended for the shame of Christians, then to commend this backward way of Christians to bring Jews forward to Conversion. O that our light might shine better before them, that our ho-

Ioan Peregrin. Petrosel in serm. Convival.

-ly Word of the Gospell, and our Gospelling works might make them fall down on their faces, and worship Christ, and report that God is in us of a truth; *Vale Synagoga, salve Ecclesia*, farewell the Synagogue of the Jews, welcome O Church of Christ; farewell Husks for Swine, the Talmud; welcome the Bread of our Fathers house, the Gospel of Jesus Christ, the onely way, the onely truth, the onely life. How blessed tydings would this be, that ten Jews should take hold of the skirts of
Zach.8.23. Christians, and say, *we will go with you, for we have heard that God is with you.*

Thus I have made up this exercitation with excerpted Histories and Testimonies out of approved Authours, for that is the way to delineate the Jews miserie and vanity. It is true, I had other imployment, yet I met with these, not found in the streets, nor standing idle in the Market-place; and I affirm, that the asserting of Gods free grace against the Roman Antichrist, and Christs Divinity and Mediatorship, against the Jewish Pseudo-christs, is as proper a part of our Ministerial

Office, as any else we performe. I conclude with that of *John*; *Wee know that the Sonne of God is come, and hath given us an understanding, that we may know him that is true, and wee are in him that is true, even in his* Sonne Jesus Christ: *This is the true God and eternall life.* 1 Ioh. 5. 20

The Epistle of Friar Alphonsus, *of the Order of the Preachers, (who first translated the Booke out of Arabicke into Latin) to Brother* Hugh *Master of the same Order, concerning the Book.*

To the most reverend Brother in Christ *Hugo*, Master of the Order of the Fryar Preachers, the most worthy Professor of Divinitie, your humble *Alphonsus, Boni hominis*, (or Goodman) Spanyard, promises you confidence of devout and prompt obedience.

Since according to my meannesse and insufficiency, I am not such an ancient for knowledge, either for you, or to you, can effect any great thing, or assist such a worthy Father in your labours and

cares, which for the quiet of us all, and peace
our Order you sustain in the Court: For so
comfort and ease of pains, I send you (as a sm
gift) this ancient little Treatise, by a
Translation of Arabick rendred Latin, and by
interpreted, which of late came unto my han
that before of long time has been concealed a
hid. Now it is to be observed, that among t
Iewes they make it a grand boast and honour,
a man be skill'd in Arabick learning, both b
cause those letters are of much use with the A
cient Philosophers, and because in that Char
ter they more confidently convey their secre
which they would vail from others, that Tong
being in acquaintance with few Iews, and few
Christians. For which cause I judge this Iew (t
Author of this Book, being but a Catachumen
and novice Christian) writ it in the Arabic
and not in the Hebrew tongue. However (soon
or later) all things that are hid shall be reve
led, according to the saying of our Saviour.

In translating this Book the Bible authorit
(brought by the Iew) I have writ in their prop
places in Latine, like as they were in the Ara
bick, not following our Translation according t
S. Hierome, but as this Iew gave them when h
composed the work. This I did, that none migh
charge mee for presuming addition to, or di
minution from, or alteration in the Text.

but all that are expert in Arabick will witnesse for me. And this I say, that the Jew treads not in the footsteps of our Translation, as will be evident in the processe. I thought I was bound to expresse him in Latine, according as he speaks in Arabick, as near as possibly I could, and observe his order, otherwise I might come to merit the name of a Corrupter, rather than an Interpreter of this Book. Nor would the Jews, seeing this Book in both Tongues, lye under so much confusion by it, if they should see a disagreement and disaccord betwixt the Arabick and Latine testimonies. To my comfort, O Father, Lord and Master, this is the end I aime at. Our Lord Jesus Christ keepe you many yeers in our Order in his grace and love. Written at Paris by the hand of your humble servant

Fryar Alphonsus.

The Preface of Rabbi *Samuel* to his Book of the comming of the MESSIAS, as already past.

Samuel the Christian to Isaac the Israelite, health.

THe Lord preserve thee, O Brother, and keep thee alive till this our captivitie come to an end, our dispersion be gathered together,

gether, and our hopes draw near, and God set the Seale of his good pleasure upon our life, *Amen*. I know [and that upon experience] that the fulnesse of the knowledge of our time is in thee, and thou art the hope of our satisfaction in the clearing of the doubts about the Law and Prophets, by thy glorious expositions: Wherefore I [much desiring to be made partaker of thy Doctrine] do now open unto thee the very secrets of my heart, in those things I finde in the Law and the Prophets, about which my soul lies under great anxietie and fear. Hence it is I make my recourse to thy abundant knowledge and wisdome, and send to thee this little Book, hoping through the will of God, to be confirmed in the truth by thee, and to have my judgement cleared in the things are doubtfull.

The Argument of every Chapter in the Book.

Chapter I.

1. *WHy the Jews are under the wrath of God.*

Chap. II.

2. *He proves they are dispersed for some grievous sinn, in which they are, and argues against observation of their Law.*

Chap.

Chap. III.

3. *All the Jews observance of the Law, is unacceptable to God for the sin in which they are.*

Chap. IV.

4. *He shewes they are in blindnesse.*

Chap. V.

5. *The Jews deceive themselves and others.*

Chap. VI.

6. *What the sin is for which the Jews are in Captivity.*

Chap. VII.

7. *That the Just JESUS, the God of the Christians, was unjustly sold.*

Chap. VIII.

8. *How the dispersion of the Jews (according to Daniel) came to passe after the death of JESUS.*

Chap. IX.

9. *That there are two advents, or commings of CHRIST.*

Chap. X.

10. *Of the first comming of CHRIST.*

Chap. XI.

11. *Of the second comming of CHRIST, that he will then judge with power.*

Chap. XII.

12. *Of the Ascension of CHRIST.*

Chap. XIII.

13. *He more strongly proves the corporall Ascension of CHRIST.*

Chap. XIV.

14. *Of the Jews blindnesse, who neither understand, nor beleeve that CHRIST is come.*

Chap. XV.

15. *The Jews blindnesse and incredulitie about CHRIST was foretold by the Prophets.*

Chap.

Chap. XVI.

16. He shewes the Jews reprobation for perfidiousnesse, and the Gentiles election by faith.

Chap. XVII.

17. Of the quickning and giving life to the Gentiles, and slaying of the Jews.

Chap. XVIII.

18. How the Gentiles quickned by faith have pure observances in their New law.

Chap. XIX.

19. Of the choosing of the Apostles in place of the Prophets.

Chap. XX.

20. Of the casting off the Sacrifices of the Jews, and choosing the Sacrament of the Christians.

Chap. XXI.

21. God hath refused the Fasts, Sabbaths and Sacrifices of the Jews, and chosen them of the Christians.

Chap. XXII.

22. He proves the abolition of the Synagogue, and the election of the Church by the Lords word to Rebecca.

Chap. XXIII.

23. He proveth the same thing by the Word of the Lord by the Prophet Malachie.

Chap. XXIV.

24. He sheweth the Christians manner of singing is acceptable to G[illegible]

Chap. XXV.

25. The Jews unjustly finde fault with the Christians practise of singing.

Chap. XXVI.

26. He proves the Apostasie of the Jews from God.

Chap. XXVII.

27. Testimonies of the Saracens concerning JESUS, and Mary his Mother.

A

A Table of the Digressions in the [illegible]tions to every Chapter, wherein divers things of consequence are insisted upon, Historicall and Theologicall.

1. A *Digression about the inquiry of that great and particular sin of the Jews, for which they have been, and are in this long captivitie.* Chap. 1.

2. *A second Digression handles the Titles and Elogies of Christian and Iewish Doctors.*

3. *The studying of Rabbins and Jewish learning is asserted and vindicated, is needfull and profitable for Divines.*

4. *Of Iews Sacrifices and Services Legall, not intended to be perpetuall, but to be abrogated.* Chap. 2.

5. *That* Daniel *was not onely an Hagiographer, but a compleat and true Prophet.* Chap. 3.

6. *Of the* 53. *Chapter of* Esay *fitting none but* CHRIST, *confessed by Iews themselves.* Chap. 7.

7. *The Epithite* [*Just and righteous One*] *ordinarily given to* JESUS CHRIST.

8. *Mis-interpretation of* Zach. 14. Malac. 3. *corrected.* Chap. 10.

9. *The Application of* Psalm. 24, *corrected.* Chap. 12.

10. *The* 63 *of* Esay *vindicated at large from the mis-application of it, and the vulgar mistakes of our common Divines.*

11. *Of the Iews care to preserve the Writings of the Testament from losing or corrupting.*

Chap.13. 12. *A discovery of what is meant by the Prophet* Ier. *it is not* [illegible], *but* [illegible].

13, *Reasons for that Scripture*, A woman shall compasse a man, Jerem. 31. *to be understood of something else than* CHRISTS *Incarnation.*

Chap.16. 14. *Of the Iews proud and horrible contempt of Gentiles and Christians.*

Chap.20. 15. *Of the Sacramentall Grama, or mixture of Wine and Water.*

Chap.23. 16. *Iewish blasphemies and foul speeches against* CHRISTS *Gospell, Christians.*

Chap.26. 17. *A large Historicall digression, reckoning up the chiefest Christs, the Iews have since* CHRISTS *time been deceived with.*

18. *A large discovery of Iewish follies about the time* CHRISTS *comming, when it should be, and whether he be yet come or no; and what kinde of one their Messias should be.*

Chap.27. 19. *The strange stubbornesse and cursed obstinacy of the Iews is discoursed on, and laid out.*

20. *A censure on the Alcaron, the Mahometans Gospell.*

21. *The Creed of this converted Iew, made out of the Chapters of this Paraphrasis, or demonstration of the Messias.*

A

A DEMONSTRATION OF The true Messias.

CHAP. I.

Why the Jews are under the wrath of God.

I Desire (O Master) my conscience may receive some satisfaction by thee, out of the Testimonies of the Law, the Prophets, and other Scriptures, about this point, namely, How it comes to passe that we Jews, our whole Nation, have a generall great stroke of God upon us in this Captivity, which now holds us, and which we may well call Gods perpetuall

wrath, because it findes no end. The Wh
of time hath now spun a thousand years
more, compleatly, since that Israel first
Captives. We are not ignorant that our
thers worshipt Idols, and slew the Prop
and cast away the Law of God; yet
these transgressions, the smart of Gods
ting hand did vexe them but with a seve
years Captivity in *Babylon*; and when that
term of time was runne out, he was appe
with them, and brought them back into th
own Land again. And at that time, accord
Dan. 9. 12. to the suffrage of the Scripture, the an
of God had then the bitterest and strong
Ingredients of his wrath mixt with it abo
any precedent times reckoned in that holy V
lume; notwithstanding, as is already said, t
punishment of so great sinnes laid upon th
no longer then seventy years. But now
Master, that wrath which at this present
nishes us, is a sentence without a period,
ther in all the Prophets is there any en
it promised. If we would thus shift it
and say, That the wrath in which we are n
deep plunged, is a continuance of that wra
which brought the seventy years misery up
us, seeing that served to satisfie for the fo
mentioned sins of our Fathers; in so do
we should go about to charge God with a

wh

which be farre from us to attempt, knowing that the true and glorious God did by his prophets limit that Captivitie, within that number of years. Whereupon such an answer would prove a nullitie, a meer evasion and excuse, not fit to be propounded before those who have any intellectuals. Further, if we shall go on to say, That God in that transmigration made a division of mercy and justice, had pitie on one part of our Jewish generation, shewed no pitie to the other part, and those on whom he had mercy, he brought backe to re-edifie the Temple, as saith the Prophet *Jeremie*: and if we shall say, that we are that unhappy remnant, unto which he shewed no mercy; then will the Christians say to us, That because God shewed mercy to them that worshipt Idols and slew the Prophets, therefore he should have mercy on us also that have not so sinned. Besides, when our Fathers sinned, the punishment of Divine Revenge kept within the bounds of certain years, wherefore then is it, that we, who have not so sinned, have a punishment without bounds and limits? It is a long and undated punishment in which we lie fast bound, it is now a thousand years old, and yet neither in the Law or Prophets can we finde an end of it, or spie any grave wherein it shall be buried. Wherefore

Jer. 25. 29.

I. O Master, laying these grounds, that God has punished our Fathers for Idolatry and Prophet-killing, and in the Scripture their sin and punishment are both recorded; seeing God uses not to punish the same sin twice, then the seventy years captivity must be the punishment of the foregoing sins.

II. Again, it not being usuall with God to lay on an universall Rod, but where there has been an universall sin, it must needs follow that after that captivity we have generally committed some greater sin before God, than either their Idolatry or Prophet-slaughter, weighing and proportioning their 70 years punishment and no more, with our thousand years captivity and more, who are still in wretched dispersion thorow the the four quarters of the world. Yet what ever falls out, we are Gods people, and belong to him. Now because no excuse can evade what I have said, answer me directly to it.

CHAP. II.

He proves they are thus dispersed for some grievous sin in which they are, and urges again observation of their Law.

SUppose, O Master, that wee are in some great sinn, yet now I request thee would

wouldest certifie me in this; if after God scattered us out of Jerusalem, and sent us into this long and lasting captivity for that sin, why do we of our own authority, and proper motion of our own will, without any speciall mandate from God, observe some Legall Rites, and do not keep Circumcision, the Sabbath, and other Ceremonies that we hold, according to the Law of *Moses*? We know that from the time in which *Titus* destroyed the holy Citie, and by combustions turned our Temple and Libraries into ashes, dispersing us in that Captivitie, that ever since Sacrifices, Oblations, and whole burnt-Offerings have quite ceased, God not making promise to us by any Prophet, in any Prophecie, or by any certain revelation, that we should any more return to our forsaken *Ierusalem*, to be in our former state, nor giving us any precept to keep ande hold our former Observances. Hence it seems by due consequence to follow, that these foresaid observances which we keep, we received them not of God, but of them that were under the wrath of God. Yea, thus our Adversaries (the Christians) shall justly say unto us, Like as you observe Circumcision and the Sabbath, and do read in your Synagogues the Books of *Moses*, without any command from God, why do you not as well in-

He blames their observing of Circumcision, Sabbath, &c. for their traditions and additions, more then they finde in Moses his Law.

in like manner take up again your sacrificing, and make to your selves a Priest, a King, a Prince, why use you not holy Unctions and Incense? why build you not Altars, and keep your Ceremonies, and many other things contained in the Law, as well as Sabbath and Circumcision, and many other things, which by your own Traditions and Will-worship, not commanded of God, you do retain? Thus both wayes is the Lord offended by you. These aforesaid Rites, if you observe them contrary to the Will of God, or if you say it is God's Will and his good pleasure that you should do them, (which is more than you can manifest) why omit you those aforesaid Rites, which you may use as well as these? Let it be granted, that the Kings of the people, to whom you are subject, do not permit you; yet seeing they permit you to retain Circumcision, your Books, Synagogues, and other things, they would suffer you in many other things as well as these.

To these Arguments, O my Master, a sufficient answer is farre to seek amongst us; yet in all events we belong to God.

CHA

CHAP. III.

All the Iews observance of the Law is unacceptable to God for the sinne in which they are.

WEE have found, O Master, what the Lord speaks by the mouth of his Prophet *Zacharie*, concerning that first short captivitie: *These things saith the Lord God to the Priests and people of the Land, when you fasted and mourned in the sixt and seventh moneth, the whole time of your seventy yeers, you understood that you fasted and mourned to me, but I would not have any such fast from you.* [Our Translation hath it otherwise, but I purpose to set out in writing the authorities which Rabbi *Samuel* brings, as they are in the Arabick, not as we finde them in our Bibles] In the forementioned words, O Master, the Lord intimates, that while we Jews were in that seventy years Captivitie, we were without his Law, because in the Law we neither had nor have any Fast, as we have other observances: yea, in like manner we were without Circumcision, and Sabbath, and doubtlesse all these things are nothing worth, whiles Gods wrath abides upon his people. That first wrath of God was short, extending to 70 years onely: but this, in which we now are, is a thousand

Zach. 7. 5.

The words of the first Translatour, Alphonsus the Spanyard.

Isa. 34. 7, 8.

years long, and upward, and none of the Prophets let us see an end of it. This causes my fear, O Master, that as the Lord cast our Fathers into that short Bondage and Captivity without any Legall Observances, their Fastings and all other Rites being abhorred of the Lord, till the set time of their punishment was expired; so in this our last Captivity, we may be devout in observing all our Legalities, and yet the Lord will not accept any of our Works. Greater therefore for certain is our sinne, than that which carryed our Fathers into *Babylon*: and thence it is, that the wrath of God is greater which is upon us, and consequently our works are lesse acceptable, and we in the eyes of the Lord more abhominable. The slaughter of Prophets, the worship of Idols procured them their seventy years captivity and no more, but we are captives for a great sinne, yea, surely ours is the greatest sin, which is thus punished with a chiliad of years, and makes us miserable millenaries and more. Without doubt, O Master, the Prophet *Daniel* speaking from the Lord, meant of our Captivity, when he calls it *the Desolation*, *He shall make it desolate, even till the Consummation, and that determined shall be powred upon the desolate.* The first Captivity is called but a *transmigration*, because after

Dan. 9. 27.

short time they were brought back with honour to *Ierusalem*; but this is called *a perpetuall Desolation*, in which for certain God will not have mercy on us, as he had on our Fathers in *Babylon*. And this is two wayes evident. 1. The Prophets ceased not to comfort them, and give them promises of deliverance. I.
2. Though they were in captivitie, yet were they all together. (and company alleviates an evill.) Now for the first, we finde not a syllable of any Prophetical promise for us. And for the second, our case is aggravated, to make us higher graduates in misery, we are not Bondslaves in company of one another, but we are a dispersion thorow all the Kingdoms of the World. Notwithstanding we are in all events the Lords. II.

CHAP. IV.

He sheweth the Jews are blinde.

A Marvellous thing to me is this, O Master, that all of us are brimm full with continuall hopes of our freedome from our captivitie, our Lipps doe alwayes mention it, our Tongues know no vacation, but are ever talking of our return to *Ierusalem*, wherein we are no other than blinde men, or meer deceivers of the simple. For look to the time since our

dispersion by *Titus*, and where did any Prophet appear with any prediction or promise of our return? nay, did any Prophet since that seventy years hard apprentiship, name any other end of our Captivity than the World's end? The consummation of the World must onely consummate our Captivity, and *Daniel* to that purpose names it *an endlesse desolation*. This, this, o Master, is still my fear, our sin is the greatest, because our smart is the sorest, a sin which farre exceeds Idol-worship, and Butchering of Prophets, for which our Fathers before were punished. And if God will shew no mercy to us living, we persevering in the same sin, so will his mercy be farre from us dying also. Yet this nothing can prevent, that we belong to the Lord in every event.

Dan. 9.

CHAP. V.

The Iews deceive themselves and others.

ME thinks, O Master, we notably gull both our selves and others, because in the Books of the Law and the Prophets, we have the Lords promise frequently of freeing our Nation, and of gathering us together again from all our scatterings. Now these promises lookt into with a well advised minde, it will appear they were all, 1, Either com-

1.

plear

pleat before, and in the seventy years; or, 2, that these promises were totally hindred from fulfilling, the sins of them, to whom they were made, being an impediment to their impletion. An instance, O Master, I give in those few words spoken by *Ezechiel*, *If ye will do my judgements, and keep my Commandements, then will I gather you from the foure corners of the earth, I will lift you up, and bring you thorow the Sea, yea I will make you return unto your holy House.* Behold, that which the Lord promiseth us by *Ezechiel* in these words, and other places of his Prophecie, it was many times fulfilled before the seventy years captivitie, as all such promises of the Lords, whether greater or lesser contained in divers places of the sacred Volume, were compleat and fulfilled, before we fell into this last captivity, which has no bottome, though we have been more than a thousand years in it; yet in none of the Prophets can wee finde it has a bottome. And where any promise of God treats of freeing and gathering together, it is not to be understood of this perpetuall bondage, but of those tribulations and dispersions before the seventy years, but after them there is not the least inkling of a promise, to gather us from our scattered estate. Of necessity therefore we must take it to us, that we have commit- II.

ted that great sinne since the forementioned years, in which sin we now are and obstinately persist, for which the Lord so endlessly punisheth us, else the Lords wrath could not so long time have held in his mercy from us. Through the course of Scriptures, we may perceive our forefathers punisht for their sins before seventy years, out of many I select these few examples. Our Elders sinned (before that time) who came out of Ægypt, the Promise therefore made to them, had no place in them, for they perisht in their sins in the wilderness. *Moses* sinned at the Waters of strife, and that sinne bolted him out from entring the promised Land. *Aaron* sinned, and he bore his punishment. *Eli* the Priest sinned, and he broke his Neck for breaking Gods Command, and his Posterity lost the Priesthood, though God had promised it them for ever. Such promises as these, are to be understood with this caution alwayes, *they shall be fulfilled, unlesse for their sins they premerit another reward*, as is plaine in the Kingdome of *David*, when his Posterity after the flesh fell short of the Scepter, even as the true and glorious God promised *Abraham* and his Seed they should possesse the Land for ever, yet they often were at a losse of it for their sins, and the Lord often restored it to them again, untill this last great losse

Psal. 76.

Exod. 32.

Numb. 20.

Deut. 9.

1 Sam. 4.

Gen. 17.

of it. Now a thousand years and above are gone over our heads, and our hopes of recovery are vanisht with them, because we still abide in that sinn, by which our Land is lost and forfeited. This is among wonderfull things, a grand one, O Master, that all of us with one Lip consent to this, that since the sore Servitude in *Babylon*, it must needs be, that we have sinned against God some great sinne, and yet none can pick out what this great sinn is, for which we have been laden with such a masse of misery: Or if any of us have knowledge of the cause, and our sin which hath thus engulphed us in these deep evils, yet what are we the better? The secret sticks in his owne breast, he doth not declare it to his neighbour. Or what is himself the better for knowing it, whiles he turns it not to his own profit, for we all do still lie flat upon the ground. Clearly we do all see, that in the foresaid Captivity God remained with our Fathers in his Prophets, *Jeremie* and others, he gave them *Salathiel* for a Leader or Captain; they had both Princes and Priests, which went with them out of *Babylon*, after the time of their repentance (or doing Penance) was finisht, and having got their God appeased, they built *Jerusalem*, the Temple, and other Cities, and the Lord powred upon them his mercies plenteously.

teously. In this our Captivitie all appears with a stranger face, tit is manifest that both God and Prophet hath forsaken us, neither of these are with us. Wherefore, O Master, this will I make my task, I will exactly enquire, and unceſſantly search out what that great sin is, which hath cast us into this thousand years slavery and more, (in which we are cloathed with desolation) being without Prophet, without King, without Priest, without Altar, without Sacrifice, without Oyntment, without Incense, without our Purifications; yea, in one word, we have ingrossed to our selves the abhorring of God in heaven, and the contempt and abomination of us with the whole world, and all men on earth. Yet for all this misery that reignes in our estate, pride reignes in our heart, in our own conceits we preferre ourselves before all the world besides. Concerning which thing what my judgement is, O Master, I will make known to thee. Nevertheless, what ever fall out, from God we cannot finally fall off.

CHA

CHAP. VI.

What that sin is, for which the Iews are in Captivitie.

NOw, O my Master, I am in great fear, that that sin, for which we are in this desolating Captivitie, is that of which God speaks by his Prophet *Amos*, saying, *For three transgressions of Iudah, I will turn or translate Israel.* [note that our Bibles have it, *I will turn away*, here he hath it, *I will transfer or translate*, and it is better so for his purpose] *and for the fourth I will not translate them, because they sold the righteous for silver.* We indeed, O Master, according to our Doctrine, make this *righteous One* to be *Ioseph* the son of *Iacob*, who was sold by his Brethren into *Ægypt*; and this would I hold for true also, but that the Sacred Writ makes this sin of selling, the fourth for number among the sins, or transgressiōs of Israel. The Christians themselves (to whom the studie of Sacred Volumes seems to be delivered & committed of God) do answer to our foresaid interpretation, that the selling of *Ioseph* by his Brethren, is the first, and not the fourth of Israels sins or transgressions. The second sin they make the worshipping of the Calf in *Horeb*. The third transgression is the slaughter

Amos 2.

The words of the first Translatour, Alphonsus the Spanyard.

Gen. 37.

of the Prophets, for which we served as slaves seventy years in *Babylon*. But the fourth transgression of Israel, *the selling of the Righteous*, this they say is plainly meant of JESUS, who was, according to the very letter, sold after that aforesaid transmigration. And we, O Master, if we mean to maintain as Authentical our own Doctrine, and stop the Christians mouthes with a sufficient answer, this of us must be undertaken, and made good, that divers transgressions of Israels did precede this of *Josephs* selling, so as to make it fall in the fourth number. Which thing we cannot uphold, the testimony of the Book of *Genesis* making sore against us, which sets the selling of *Joseph*, as the first transgression of the Children of Israel. The Prophet *Amos* also expressely makes appear, that the fourth sinne was the selling of the righteous One, for which we have been Captives, and of which the Lord with a fearfull Commination speaks, that he will never bring us backe again into the Land of Promise, saying, *And for the fourth I will not translate them, because they sold the righteous for silver.* To me it is more then manifest, that for the selling the Righteous, the fourth sin, we are righteously punisht; and now more than a thousand years are past and gone, in all which time we do no good, nor

prosper

prosper at all among the Gentiles, nor remains there any hope, that we shall do any good at all.

CHAP. VII.

That the Just Jesus, the God of the Christians, was unjustly sold.

A Marvellous horrour, O Master, hath surprized me, and I quake to think, that this Righteous one sold for silver, according to the Prophet *Amos*, is JESUS, whom the Christians worship. And further I fear, that the testimonies, which I meet withall in the Prophets, are concerning him; and the Christians in their Doctrine do very apertly, and aptly apply them to him. *Esay* the Prophet saith, *Ah sinfull nation, a people laden with iniquity, a seed of evill doers, they have forsaken the Lord, they have provoked the holy One of Israel to anger, they are gone away backward.* The same Prophet saith, *As a sheep led to the slaughter is dumb, so he opened not his mouth.* He saith, *hee was a man of sorrows, and acquainted with grief; he was despised of men, and (for this) we esteemed him not; he was offered up, because so his will was. He was taken from prison and judgement, and who shall declare his generation? For the transgression of my people have I smitten him,*

Isa. 1.4.

Isa. 53. Hieronime after the Hebrew so reads it, oblatus est quia ipse voluit. vers. 7.

him, [*and he made his grave with the wicked, and with the rich in his death*] *and he shall give those that injured him for his burying, and the rich for his death.* I fear, O Master, that these injurious doers were our Fathers, and these rich ones were *Pilate* and *Herod*; *Annas* and *Caiaphas*, according to that the Prophet *David* saith, *The Kings of the earth set themselves, and the Rulers take counsell together against the Lord, and against his Anointed.* By the Kings we understand the aforenamed; by the Rulers our Fathers and Ancestors. I fear, O Master, this JESUS is he who was sold, and chopt, and changed for Silver, of whom *Zacharie*, *Amos*, and other Prophets write. Of him *Esay* the Prophet speaks, He *bare the sinns of many, and made intercession for the transgressours.* I fear, O Master, that this JESUS is that righteous One, of whom *David* speaks, *They gather themselves together against the soule of the righteous, and condemn the innocent blood, and for this God shall cut them off, yea, the Lord our God shall cut them off.* Again, I fear, O Master, JESUS is that Just One, of whom *Jeremie* speaks, saying, He *is the man, and who is there that understands him, or knows what he is?* In his *Lamentations* also, *The beautie of our countenance, Christ our God, was taken for our sins,* [otherwise with us, *The breath of our nostrils,* the

Psa. 2. 2.

Zach. 11.
Amos 2.
Esa. 53. 12.

The Author hath it, Delectati sunt. Psa 94. 21, 23.

Ier. 17. 9.

The Septuagint reads the last part of the Verse thus, Homo est quis cognoscet eum?

the Anointed of the Lord, was taken in their pits] *of whom we said, Under his shadow we shall live among the heathen.* I fear this is that Just One, of which *Zacharie* speaks, *It shall be said in that day, What are these wounds in thy hands? And he shall answer,* Those, *with which* I *was wounded in the house of my friends, and my shepherd lift up his sword upon me.*[With us it is, *Awake O sword against my shepherd.*] The same Prophet hath, *They shall in that day look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his onely begotten sonne.* I fear, O Master, this is that Just One, of whom *Habakkuk* speaks, *He had hornes coming out of his hand, and there was the hiding of his power.* And the Gospell of the Christians, where the death of JESUS is related, agrees with this, where it is said, *when they came to* JESUS, *they found him dead, and they pierced him with a spear.* O Master, I fear this is that Righteous One, of whom *Habakkuk* speaks, *Thou wentest forth for the salvation of thy people with thine Anointed*, or, *with thy* CHRIST.

Zach. 13. 6,7.

Zac. 12. 10

Hab. 3. 4.

Ioh. 19.

Hab. 3. 13.

CHAP.

CHAP. VIII.

How the dispersion of the Jews, according to Daniel, came to passe after the death of Iesu.

FEar hath seazed on my spirit, O Master, about those words of the Prophet *Esay*, who that righteous One should be, that is without sin, and who that righteous One is, that in the Prophet *Amos* is said to be sold for silver, as is above testified, that for their fourth sin hee will not bring them back into the Land of Promise any more. It seems, O Master, the Prophecie of *Daniel* in his ninth Chapter is fulfilled, where he saith, *After threescore and two weeks shall Messiah be cut off*, (but not for himself) *and the people of the Prince that shall come, shall destroy the Citie and the Sanctuary, and they shall condemn it, and the Sacrifice shall cease, and the perpetuall destruction shall have its consummation.* All doubting set apart, O Master, this destruction and perpetuall desolation is nothing else but our long lasting Captivitie, which is now a thousand years standing. And very full of mark is it, that the Prophets words have a Candle of plain indigitation and pointing it our, saying, *This perpetuall Desolation shall be after that Messiah is cut off.* Just so comes in our Desolation, assoon as Jesus

Esay 53.

Amos 2.

Dan. 9. 26. 27.

was

was put to death; neither did God threaten us this everlasting destruction till after Christs death. But suppose we would fain prove, that before Christs death the Deluge of our desolation had drowned us; this the Christians with their answer will easily take away, saying, That which is but for seventy years is not perpetuall; but before Christs death the desolation had but a seventy years perpetuity; and after those years were worne out, wee were carryed backe into our own land of Promise; and were highly both favoured and honoured of God. Verily, Master, my eyes fail me, nor can I spie any evasion, whereby we can either slip out, or slip off that Prophesie, seeing it is proved that 72 weeks and a year above, which are 433 years, are compleat from the re-edifying of the Temple, at that term of time was Jesus cut off by our Fathers, after came Prince *Titus* and the *Romanes*, and they dealt with us according to the tenure of that Prophesie. Now at this day we lie under the waves of a thousand years misery, and more; nevertheleſſe though we be under the wrath of God, yet still we fixe our hopes on him.

What if we argue thus for our selves, That our Messiah will come, though he be not yet come, and when he comes he will re-estate, and re-possesse us of our Land of Promise; then

then shall our Citie rise out of her ruines, and be re-edified, God will bestow both favour and honour upon us in our Land, and this desolation shall not be perpetuall? To this allegation the Christians will answer, that this Assertion must bring from us this confession, that then the Messiah is yet to be cut off, that *Titus* and the *Romanes* are still to come, and these things performed, that there is a worse desolation will ensue it, that has more degrees of misery in it than this, in which we have continued a thousand years. Wo is me, O master, for us, our excuses and evasions are addle, and want all consonancy to truth.

CHAP. IX.

That there are two Advents, or commings of Christ.

MUch am I possest with feat, O Master, that Christ the Messiah is already come, and hath fulfilled his first Advent, because in Scripture we finde a double comming of his. The first comming of Christ is described by the Prophets to be in great poverty and humility; the second in glory and Majestie. Of both these commings of Christ I will propound what occurs in Sacred Writ. Of the first comming by *Zacharies* mouth

God speaks thus, *Rejoyce greatly, O daughter of Zion, behold thy King commeth unto thee, poore and riding on an Asse.* In this first comming *Esay* sets him out as a man despised, *Daniel* as one cut off or slain, *Zacharie* and *Amos*, as one that was sold. And these things were even after this manner fulfilled in Christ, as have in this little Booke declared, and will further declare. We did not esteem him, that we knew him not, as saith the Prophet *Esay*, yea, we despised him, and prevailed against him. But his glory and Majestie shall be manifest enough in his second comming, when flaming fire shall go before him, and shall burn and lick up his enemies that are round about him, as God by the mouth of the Prophets *David* and *Esay* hath spoken. I fear, O Master, that Christ will judge us with fire unto death, because we have slain all the Prophets who spoke of him to us; God himselfe testifies against us by the mouth of his Prophet *Elias*. Thus did we slay that Just One, for whose death we lie thus bound under the Lords endlesse wrath. Notwithstanding all this, still we are Gods people.

Zach 9. For Rex tuus, thy King, hee hath Preceptor tuus, thy master.
Dan. 9.
Zac. 11.
Amos 2.
Psa. 97.
Esay 29.

1 Kings 19 10.

CHAP. X.

Of the first comming of Christ.

I Fear, O Master, God describes two comings of Christ by the mouth of the Prophet *Esay*, saying, *Arise, arise, put on strength O arme of the Lord.* In that he saith twice Arise, arise, he saith surely of purpose to note Christs double comming. In the fifteen and throughout the whole Bodie of the 53. chapter, he particularly and perspicuously makes Declaration of the first comming of Christ so fart as concerns his Passion, and extreme abjection to the lowest ebbe of misery; especially when he saith, *He hath no form or comelinesse, and when we see him there is no beauty that we should desire him.* His first comming is set out in that of *Esay*, *To us a Childe is born*; presently upon that his second comming is subjoyned; in which he calls him *Mighty God, who shall sit upon the Throne of David to order and establish it for ever.* *Zachary* with his Prophetical Pencill effigiates him in form of a poor one riding upon an Asse; and what else by any deduction can we draw hence, but that the Prophet by it understands the first appearance of Christ in marvellous debasement and humilitie; and his second that is in

Esay 51. 9

Esay 53.

Esay 9.

Zach. 9.

Power

Power and Majestie, according to *Daniels* description; *I considered and behold in a Vision of the night, and one like the Son of Man came in the Clouds of Heaven, and came to the Ancient of dayes, and they offered him before him. And he gave him Dominion, Glory, and a Kingdome, and all people, Nations and Languages shall worship and serve him.* The Hebrew hath it, *Tribes and Languages shall honour him; his dominion shall be everlasting, and not passe away, his Kingdome shall not be destroyed*, [Our Translation hath it, *Tribes and Languages shall serve him, his Power shall be an everlasting Power, which shall not be taken away, and his Kingdome shall not be corruptible*, otherwise, *his Power shall not fail*; otherwise, *his Power shall be for ever, and his Kingdom remain for ever*] Out of all which these things appear with evidence, O Master, that Christ in his second comming shall sit before the Ancient of dayes, as a God come to judgement, contrary to that of his first comming, where he stood before our forefathers the Jews, and received their judgement against him. To these two commings of the Messias, that is Christ, the Prophet *David* hath respect in that Psalm, where he saith, *For he commeth, for he commeth to judge the world.* His first comming was but simple and mean, to which purpose those words are barely set

Dan. 7.

The words of the first Translatour, Alphonsus the Span.

Psa. 97.

down, *for he commeth*, without any addition. But as the first was poor, so the second will be powerfull, and therefore is added this clause to the second, *for he commeth to judge the world*. His second comming is mentioned by the Prophet Zacharie, *His feet shall stand in that day on the Mount of Olives, &c.*

Zach. 14.

You know well enough, O Master, none of us are so grosse-witted, as to hold that God considered in his divine Essence and Nature, hath either flesh, or feet, or any corporeall Members; for to have feet is proper to corporietie. *David*, alledged in the place before, saith of his second comming, *A fire shall burn before him, and round about him.* For all this O Master, we do not say God is circumscriptible for place, that any thing may be said to stand about him, as he is God; but therefore it is thus written, because these authorities have a literall veritie in that Righteous One described by the Prophets, when one while they speak of his Humilitie, another while of his Majestie. The Prophet *Malachie* saith, *Behold, the Lord commeth, and who may abide the day of his comming? For he shall sit as a refining fire, and shall melt the silver and gold.* Here behold how that Just One, once judged, shall appear at his second comming. Attend O Master, and marke how in the same chap-

Psa. 97.

Malac. 3.

Our Translation is a little otherwise.

ter

ner the Prophet further expresses the glorie of his person; *I will come near to you in judgement, and be a true witnesse against adulterers, &c.* In the same sort doth *Ezechiel* describe him, speaking of the Shepherds and Sheep, *I will separate between them*, that is, *I will separate the transgressors from the Righteous, and the unbeleevers.* [It is not thus in our Translation, but the Arabick reads it so] Lo here how in his second comming he will separate the unrighteous from the righteous; as *Malachie* and *Ezekiel* are both clear in this point. At his first comming none of us knew him, for hee went beyond the limits of humane nature, as God by *Esay* saith, *He was reckoned with transgressors, and we therefore esteemed him not.* And *Jeremie* saith, *This is the man, and who knows him?*

Ezek. 34.

The words of the Translator Alphonsus.

Math. 25.

Esa. 53.

Ierem.

Wherefore, O Master, this fear dwels upon my soul, that our Fathers, in the first comming of the Messias, fell off, and rann into errours, and because of this we groan under our endlesse Captivitie: Yet what ever fall out, we belong unto God, and in him we hope.

CHAP.

CHAP. XI.

Of the second comming of Christ, that he then will judge with Power.

THese two things, O Master, I am in no small fear do agree to him. 1. That he was manifested as a Saviour to all them that beleeved in him at his first comming. 2. That he shall be a just Judge, to judge all with power at his second comming. *David* the Prophet speaks of him; *The Lord hath made known his salvation, he hath openly declared his righteousnesse in the sight of the heathen.* Psa. 97. *Esay* doth not dissent, *Ye shall draw water out of the wells of salvation*, or, *of the Saviour*; which so far as my eyes serve, I can interpret those *wells of salvation* to bee meant of nothing else but Baptisme. Thus his double Advent hath a double Element; his first comming in water to save by Baptisme, his second comming in fire, to trie all by judgement; a Saviour by water, a Judge by fire. Of this Saviour do those words mean, *I know that my Redeemer liveth, and that in the last day I shall rise from the earth, and my eyes in my flesh shall see my God.* Observe here, O Master, how he calls this Just One both *Saviour* and *God*. It is confest and manifest, that God being a Spirit,

Esay 12.

Psa. 97.

Iob 19.

rit, cannot be seen with any eye of flesh. Scripture gives it out, that the Saviour is the Righteous God, and he alone challenges the name of that *True Just One*, of whom that saying is, *He did no sinne, neither was guile found in his mouth.* Esay the Prophet testifies this of him. This cannot be said of *Moses*, or any of the Prophets, that he is a Righteous Saviour, and without sinne; you Master know well enough that both *Moses* and the Prophets were sinners: which the Scripture makes plain, in that none is called the Righteous One, but Christ, and that name is reserved as onely proper to him. And this without all doubt is to be held, that none are saved but those that believe his first comming, and those that beleeve not, there is no ground for them to hope for salvation at his second comming. This argument has a marble reason to lay the foundation strong for it; for I reason thus, If they were worthy of death that beleeved not *Moses*, who was two grand degrees below Christ, for *Moses* was but a temporary Saviour, and a sinner, how much more are they worthy of this judicatory fire, that beleeve not, nay and worse, that blaspheme this Righteous One, the Lord, that never knew any sin. Yet nothing can so fall out as to take this from us, our relation and belonging to God.

Esay 53.

1 Pet. 2.

Zach. 9.

John 3.

CHAP.

CHAP. XII.

Of the Ascension of Christ.

DIgging into the precious earth of the Scriptures, we have found, O Master, that Christ shall be exalted from earth to Heaven, and hence arises my fear, that this was fulfilled in him whom our Fathers Butchered, and that the Prophet *David's* acclamation is of his exaltation, *Open the gates of your Principality, O ye Princes, and be you lift up, O ye everlasting doors, and the Prince of glory shall enter in.* To which words I invite your attention, O Master, that you mark how the Angels in Heaven make answer, *Who is the Prince of Glory?* and he will answer again them, *The Lord of Hosts, mighty in battell, the Prince of Glory.* Certain and plain it is, O Master, that this righteous Lord of Hosts had no battell but in his first comming, for in his last comming who shall dare fight with him? for when he shall sit on his Throne of judgement, and a fire round about him shall flame and burn up his enemies, and shall purifie the righteous by fire, as it were silver, and all this in his last comming: then none shall fight against him, no place shall there be for any to resist him by battell. Of the ex-

So reads the Translatour. Psal. 24.

Psa. 97.

on of this Righteous One the Prophet *Esay* speaks, *who is that that commeth from Edom, with garments dyed red from Bozrah, this that is glorious in his apparell?* And the righteous One thus makes answer, *I that speak righteousnesse, [a Defender to salvation] mighty to save.* The Angels then say unto him, *why are thy garments red like him that treadeth the Winefat?* He answers them again, *I have trodden the Winepresse alone, and there was not a man with me.* See here, O Master, how properly *Esay* speaks, yea, I fear, the answer of this righteous one much toucheth us, and none but us, when he saith, *I have trod them in mine anger, and their blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance is in my heart, and the yeer of retribution is come.* O where have we any hopes in that Righteous One, when we see that he complaines of us to the Angels in Heaven, and makes knowne to them that he trod the Winepresse alone? Whom was it that he trod in his wrath but us? who, after the Battell in his first comming, hath thrown us down, and we lie prostrate, and trampled under foot now a thousand yeers, and still there is a black day of vengeance waits for us in his last comming, and a year of retribution is in his heart. I would to God, O Master,

Esay 63. 1.

The Translator turns the Future Tense into the Preter Tense.

ster, when we with murderous hands slew the Prophet *Esay*, wee had laid hands upon this Prophecie also, and quite blotted out this fair authoritie out of his Booke, that no eye might ever have beheld or read it against us. And you may observe, that which *David* cals a Battell, *The Lord of Hosts mighty in Battell*, *Esay* calls a Winepresse. Alas for us, O Master, we drink that new sweet Wine, of which *Iacob*, the Patriarch and Prophet, speaks in the Book of the Generation of the Creatures (that is Children) of *Judah*, He *washed his*
Gen.49.11 *cloathes in the blood of the Grape*, as it is falne out in us at the first comming of the Messiah. [that is, *we washed our garments in his Blood.*] But what shall we wretches do in his last comming, when all men shall stand before this man, comming to judgement, and a furious fire shall be ready to devour them round about him, against whom he shall pronounce sentence? Then is the time of Battell ceast, he shall be no more then trod in the Winepresse; then shall there be neither place nor time for repentance, all refuge shall then fail, onely Justice shall remain; that as he was unjustly judged, when they found no sinn in him, so he shall justly judge all sinners. For God
Pro.11.31 saith in the Prophesie of *Salomon*, *If the righteous receive judgement, where shall be the wicked*

ted and the sinner? If the righteous scarcely be saved, what shall then become of the ungodly?

Salomons Proverbs are called his Prophecie; so the Catechistical instructions of Salomons Mother are called the Prophecie that his Mother taught him, Prov. 31. 1.

CHAP. XIII.

He more strongly proves the corporall Ascension of Christ.

FEar, as a Furie, haunts me, O Master, and possesses me with this, that those Testimonies, recited by me out of the Prophets, are all as points drawn from the Circumference, and meeting all in that Just One, as their Center, *viz.* That he was sold for silver, as the Prophet *Amos* avouches; That he trod the Winepresse, as *Esay* averrs; That he was in battell with our Fathers, as *David* affirms; That he was caught, as in a Net, by our sins, as *Jeremie* alledges; That he was wounded in his hands, as *Zachärie* asserts; That upon his Vesture they cast Lotts, as *David* assents; That he ascended into Heaven, as the same Prophet, and others with an unanimous testimonie give up: Which is not compatible, nor can it stand with meer God considered in his Divine Essence and nature: for the Deitie has neither Resurrection, Exaltation, Descension, or Session properly. Out of what

hath been said this must issue with a necessary consequence, That this Righteous one is already come, to whom all the foresaid things very aptly agree, and are fitly accommodated to his corporeall and humane nature, which he assumed. Now because [O Master] I know how hardly this enters into thy beliefe, as a most improbable paradox, that a man should bodily ascend into Heaven, ponder these authorities and examples, which we meet with in Scripture, which underprop and confirm this truth. In the first place I rank the Prophet *David*, who saith, *God hath ascended on high, he hath led captivitie captive, and given gifts to men.* Again he speaketh of his Ascension, *Sing unto God, and glorifie his name, make way for him that ascendeth from the Western parts, the Lord is his name.* Again, *David* speaks of him in that Psalm, which thou hast in thine heart, *Sing praises to God that ascends above the heaven of heavens to the East.* After him the Prophet *Amos* in like manner saith, *It is the Lord that hath built his Seat on high.* Of him again the Prophet *David*, *God is gone up with a shout, the Lord with the sound of a Trumpet.* Likewise the Prophet *Aser* in his second Chapter saith, *I saw a man descending from the midst or heart of the Sea, and he came up to heaven.* But because we want that Prophecie

Psa. 68. 18.

Psa. 68. 4.

Psa. 68. 32, 33.

See the Annotations to this Chapter.

I omit

I omit to write many other things, which that Prophet hath concerning this. [And yet wee have that Prophet, but he knew not then, that he who is *Aggæus* in Latine, is the same with *Aser* in the Arabick tongue.] *Moses* in his Song saith, *I lift up my hand to Heaven.* So *Esay*, *Awake*, or, *Arise, arise, O Arm of the Lord.* *Hannah*, the Mother of *Samuel*, sings, *The Lord shall give strength unto his King, and exalt the Horn of his Anointed.* *David* again, *The Lord ascended upon the wings of the winde.* These authorities have I met with in Scripture, serving to prove the corporeall Ascension of Christ into heaven. Many more there are to this purpose, as thou, O Master, very well knowest. Now will I annex some examples out of our Law, to follow these Authorities, being a thing so convenient for the establishing our belief in the point of Christs bodily ascent into Heaven. This in the first place must be taken into consideration, that the true and glorious God hath assumed, and translated to himself out of the earth, many holy men among our forefathers, as the Law and Prophets will witnesse; and if we doubt not of the ascent of these, induced to beleeve it for the sanctitie of the men, and for the veritie of Scripture testifying it, why do wee doubt of the ascent of this Righteous One, both in his

The words of the first Translator, Alphonsus the Spanyard.

Body and Soul, the witnesse of Scripture confirming this more, than the testimony of holinesse confirms it for the other? And may not this be one reason, because the Prophets set him out strugling and fighting in a harder Warre of miseries than others, and acquainted with an harder bondage, and sore service of the World than others? Furthermore, this, without any exemplification, thou knowest well enough, that *Methusalem* and *Henoch*, those righteous men, and *Elias* the Prophet, were assumed by God in their bodies to Heaven, and translated out of this World. As for *Moses*, it is a thing out of the reach of all question and doubt, that he now is in Heaven both in body and soul, as is said in *Deuteronomie*, *Go up into the Mount this night, and he went up into the Mount and died there, and no man knoweth of his sepulchre unto this day*. What doth this signifie, that his Sepulchre is unknowne upon earth, seeing he was a Prophet in greatnesse and holinesse, surpassing others, but that thereby we should understand, that God hath raised him up, and assumed him in bodie and soul, as he did other righteous men, and elevated him to that place, where they are now? Neither need we puzzle our Brains, wich marvelling how it can stand with reason, that grosse and ponderous

The Author quotes Deut. 34. but the last words are there onely to be found.

rous bodies should ride, and be born upward on the light and subtill Element of Aire: this we need not question, if we do but call to minde, how it pleased the Almightie Power to work the like in the Israelites egresse out of Ægypt, where the Water, an Element in raritie and thinnesse like unto the Aire, did bear their heavy bodies without sinking. And when the Lord gave a sign of an accepting welcome to a Sacrifice, the Fire (though an Element lighter then the rest) descended from heaven, and, returning up again to heaven, carryed with it aloft the bodies of the sacrificed Beasts, and Bullocks offered to God. As for this Righteous One, *Moses*, *Elias*, and other Prophets prophesied of his elevation. From the premisses I collect, that we being credulous, and ready to beleeve the corporall ascent of the aforenamed Saints, there is no reason remains, why we should let incredulitie lurk in us, and suspend our beliefe about the elevation of this Righteous One into Heaven, when Scripture and Prophets do testifie it. And that of the foresaid Saints is made so manifest, to exclude all doubts, for good purpose; First, that the hearts of men to the end of the world might be turned to God. I.

Secondly, that other righteous men might have good hope of their own ascent, being II.

ing

ing incouraged by these examples. But our Nation are lockt up under many doubts concerning Christ, by the Key of his secret and occult comming at first into the world, it being an unusuall and unwonted way. Of this the Prophet saith, He *is a man, and who shall know him?* *Esay* saith, *A Virgin shall conceive and bear a Son.* Where it is to be noted, that there is no mention, but deep silence of any Father of his, according to the Flesh. Elsewhere he saith, *We esteemed him not.* And *Jeremie* hath, *The Lord shall create a new thing upon earth, a woman shall compasse a man.* *Micah* also saith, *Therefore the Lord will give them up, till the time that shee which travelleth hath brought forth.* In these words is to be observed, the Prophet has not a syllables mention of the Husband of her that bring forth, it being the Nativitie of that Righteous One, who onely was born out of the wonted path, and common carnall course of men, who come by man as the active, and woman as the passive principle of Generation. But this knows no carnall Father, as *Esay's* mouth foretold it, *Give ear, O ye house of Iacob, the Lord shall give you a signe, A Virgin shall conceive and bear a Son.* All these other holy men spoken of, were born of man and woman, carnally conceived in sinne, yea, and they themselves were

The Author names Esay, but he forgets himself, for he himself hath before in his 7. chapter quoted Ieremie for it Ier. 31. Mic. 5. 3.

Esay 7.

were sinners. *Moses* himself, though holier than the Prophets his Parents, yet he sinned, and his own mouth publishes his own sinne; but of this Just One it is said in *Esay, he never sinned, nor was there a lie found in his mouth.* Esay 53. God by the mouth of *Iob* hath proclaimed, Iob 25. there are blemishes in all the Saints, *Behold, he putteth no trust in his saints.* And *Ieremie* Ierem. 17. joyns with that judgement, *The hearts of men are wicked.*

CHAP. XIV.

Of the Iews blindnesse, who neither beleeve, nor understand that Christ is come.

WHat *Esay* from the Lord hath said, O Master, I shake with fear, lest it be our lot to have it fulfilled in us, *Blindnesse is fallen upon Israel, till the fulnesse of the Gentiles be come in.* Rom. 11. And again he saith, *Hearing they shall hear, and shall not understand; seeing* Esa. 6. *they shall see, and not perceive, because the heart of this people is waxen fat.* And in the same Chapter, *Make the heart of this people blinde, and stop their ears, least they should learn, and be converted to me, and I should heal them.* *Esay* then said, *How long, O Lord?* and he answered, *Untill the Cities be wasted, and the house be left without an inhabitant.* Esay 6. You have

Dan. 12. Ierem. 17. *Daniel* also saying, *Shut up, and seal up, and wrap up the Prophecie.* *Jeremie* follows with his testimonie, *The sinne of Judah is written with a Pen of Iron, and the Point of a Diamond, it is graven on the table of their heart.* *Esay* likewise in his first Chapter saith, *The Oxe knowes his owner, and the Asse his Masters Cribb, but my people doth not understand.* *Jeremie* to that purpose, *The Stork, the Crane, and the Swallow know the time of their comming, but my people know not me.* All these speeches, O Master, are Gods Arrows shot at us, and do shew our condition, because we had eyes lockt and bolted up, that we could not discern the first comming of that righteous Lord. Of us do the Lords words in *Esay* mean, when he saith *Bring forth* (or, *cast far off*) *the blinde people that have eyes, and the deaf people, that have eares. Behold, they are all gathered together*, or rather *Let all the Nations be gathered together.* These words carry no other meaning, but this, that the Prophet saith, The Lord hath rejected us because we knew not soon enough the time of that Righteous Ones comming, and in stead of us he hath gathered the Gentiles to him by faith. This is it which made that admiration break out of *Davids* lips, *The right hand of the Lord bringeth mighty things to passe.* Yet for all this we belong to the Lord, though

Elongate saith the Translator, Esay 43. Translator reads, That have no eyes, and that have no eares.

Psa. 118.

thus sore in an haplesse estate, and deepe depressing Captivitie, wherein, as in a labyrinth, we are; and can finde no end, or out-gate, though a thousand years we have runne with wearied foot-steps in this amazing Maze of miserie; neither did ever our Fathers smart thus, though they did fully transgresse the Law, worshipt Idols, and slew the Prophets, yet drunk they not of such a Cup of Indignation, and Judgement, as we their Children.

CHAP. XV.

The Jews blindnesse and incredulity about Christ, was foretold by the Prophets.

THis, O Master, dives me deep under the waters of fear, that our not beleeving in that Righteous One, hath caused that to be fulfilled, and to fall upon us; which the Lord spoke by the mouth of *Esay*, *The vision shall bee as the words of a Booke that is sealed, which shall be given to one that is learned* (or a Reader,) *saying read this, I pray thee; and he saith, I cannot, for it is sealed. And the Book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.* What greater and closer sealing up of the Book can there be found, O Master, than this, wherewith the Lord hath sealed, and fast

Esa. 29. 11 12.

closed up our blinde hearts, and we have now been a thousand years, and more, (as miserable Truants) in learning this one lesson of the comming of this Righteous One, propounded to us in the Prophets, and yet we know it not, nor have taken it out. This is it, which blow the Prophets Trumpet with that threatning blast, *Ierusalem shall be desolate, and their holy*
Esa. 1. 7,8 *house shall fall down.* He further said, *Our Countrey is desolate, and their holy house shall fall down.* He further said, *Our Countrey is desolate, our Cities burnt with fire, and Zion is left as a Cottage in a vineyard.* This, this is the evill, O Master, which has now the age of a thousand years, and more, on the back of it. According to this *Esay* further saith, *O Lord*
Esa. 25. 1,2 *God, I will exalt thee, for thou hast made a Citie an heap,* (an house to be confusion) *a de-*
Esa. 30. 14. *fenced Citie to be a ruine for ever. He shall break the people in pieces, like the breaking of the Potters Vessell, which shall be broken, so as there shall not be found a sheard to take fire from the hearth, or to take water withall out of the pit.* Daniel words are also fulfilled, that after the Messiah is cut off, there shall follow a perpetuall desolation, in which desolation we now are, and have been cast deep into this flood of miseries a thousand years, and more. *Esay* goes on to
Esa. 24. spinne the thred of our wo, *Solitarinesse shall be*

left

left in the midst of the City,(or desolation) *and their Land shall hisse with a perpetuall hissing.* After him *Jeremie* saith, *Call ye them reprobate silver, for the Lord hath rejected them.* Jer.6.30. *Esay* again, *walk you in the light of your own fire, and in the flames & sparks which you have kindled.* In these flames we (as miserable Salamanders) have now lain a thousand years & more. *Amos* comes with like threats, *The house of Israel shall fall, and none shall raise her up.* To me, verily O Master, it seems we are falne indeed, and ruine is come on us since the comming of that Righteous One, yea, God hath brought it on us, seeing since that time no Prophet has risen amongst us, neither shall there be any, as is foretold and prophesied of us, for we remain still in our incredulitie, we maintain an obstinate negative of that Righteous One, and do not beleeve in him. *Hosea* therefore saith, Hos.1. *when the woman conceived, and bare a daughter, God said, call her name, Lorubamah, without mercy, for I will no more have mercy on the house of Israel.* And if thus it be, that the Lord hath quite cast us off, and will have no mercy on us, as we have felt by the miserable experience of a thousand years, and upward, to what end, or what profit is it for us to retain our old Ordinances, the Law, Sabbath, and Circumcision? *Esay* saith, *Bring forth the blinde people*, as the

true & glorious God hath now brought us forth of our Land, and made us strangers to it more than a thousand years. Besides all this he saith, *The old errour is gone away*; what can we pick out of this, O Master? what is the old thing but our Law, which is gone away from us? yea, we have lost King, Sacrifice, Incense, Altars? Was there any worse thing in the whole predicament of calamity, that could have befaln us? What prey or bootie of hope have we, for our winged expectations to flie after? Do we not see, (wo unto us that wee see it) that the Lord hath scattered and dispersit us thorow the four quarters of the world, as *Moses*, *Jeremie*, and other Prophets foretold us? Yet for all, God, we are thine; and to this God we have our recourse in every event.

Esay 26.3. Thou wilt keep him in perfect peace; this Hierome according to the Hebrew, translates, Vetus error abiit. See Hierom. in Comment. on Esay.

CHAP. XVI.

He shews the Jews reprobation for perfidiousnesse, and the Gentiles election by faith.

MY soul is not free from this fretting fear, O Master, that whereas you and I betwixt our selves can boldly say, and affirme, that we are the sons of *Jacob* and *Israel*, that for all this God may have fulfill'd that, which he spoke by *Esay*, *God shall slay thee, O Israel, and call his servants by another name.* I quake to think,

think, that we should be of those servants, on whom that name shall be imposed, as *Moses* writes in *Deuteronomie*, *The Nations shall be the Head, and the unbeleeving people the Tail*, as we now are, and have been the hindmost, the very Tail of all the World for 1000 years and more. Of these Nations *Jeremie* speaks, *The earth shall be filled with the knowledge of God, as the waters that cover the Seas.* *Salomon* hath of them this, *O Lord God, when a stranger, which is not of thy people Israel, shall come to thy holy house, and call upon thy blessed Name, then hear thou, O Lord my God, that all the earth may learn to fear thy Name, as doth thy people Israel.* What have wee, O Master, wee proud beggars of the Jews, that we can boast in? Why should we contemne and hold the Gentiles in scorn, seeing *Salomon* the Prophet hath joyned them as partners with us in the fear of God, and in his holy House? And peradventure God hath shut us out of his House, as unworthy ones, and hath given our room to them, as more worthy; as *Moses* hath spoken of them, *Thus saith the Lord God, the whole earth shall be filled with the glory of the Lord.* After him *David*, *All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the Nation* (or, a *thousand generations*) *shall worship before thee.*

2 Chro. 6. 32,33.

Psa. 22. 27.

Esay 60. 1, 3, 4, 10. Of them spoke *Esay*, *O holy house of David, the light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and Kings to the brightnesse of thy rising. Lift up thine eyes round about thee, and see, all they gather themselves together, they come to thee; thy sons shall come from frare. The sons of strangers shall build up thy walls, and their Kings shall minister unto thee.* And who, I pray, O Master, are these sonnes of strangers, which came to the house of God, but the Gentiles? who, serving Idols, were meer strangers to God; they, their Princes, and their Kings, of whom God said, *They shall walk in the light of his holy house, and we thrust out shall remain in darknesse*; and we indeed are in darknesse, and have beene fearfully benighted a thousand years, and upward. Still that Prophet of the Esay 55. 5. people, *Behold, thou shalt call a Nation that thou knowest not, and Nations that knew not thee shall runne unto thee.* Now our eyes *de facto* do testifie it, a thousand years and more have worne out themselves, since the Christ came, that was sent according to the Law given to us, *And the Gentiles which knew not the Law, they came to him, and he hat given them a new, a pure, an holy law.* Besides this, in the five Esay 45. 20 and fortieth Chapter, *They agreed together, and their Kings were gathered together in the belie-*

of God. I much fear, O Master, that is meant of them, *Assemble your selves, come, and draw near ye that are escaped of the Nations*; and, *I am found of them that sought me not.* Jeremie speaks of them, *The Nations shall be gathered to the Name of the Lord in his holy House, nor shall they walk any more after the imagination of their evill heart.* The same Prophet, *To thee shall all the Gentiles come from the utmost ends of the earth, saying, Our fathers have inherited iniquitie, and lies.* Zephanie the Prophet follows this stream, *The Gentiles shall all call on the name of the Lord, and shall serve him with one shoulder, every man from his place, and all the Isles of the Nations.* Zacharie brings his part to this truth, *Sing and rejoyce, O daughter of Zion, lo I come, and will dwell in the midst of thee, saith the Lord: and many Nations shall be joyned to the Lord.* Again in the 8. Chapter, *Thus saith the Lord of Hosts, many nations shall come from many places, and every man shall say to his neighbour, Let us go and seek the Lord our God for good.* All these things, O Master, are now fulfilled; and the effects of them abide plainly before our eyes; you see people and languages brought home to God, and studying the Law, all the Prophets, and Book of Psalmes, to which they were strangers, and have left their Idols to imbrace the

Esa.65.1.

Ier.3.17.

Zeph.3.9.

Zach.8.20 Our translations have it otherwise.

Truth. None of them are brought to this belief by the hand of *Moses* or *Aaron*, or any of our Prophets. And since their hearts were turned to beleeve in that Righteous One, (of whom *Habackuk* saith, *Thou wentest forth, for the salvation of thy people, with thine Anointed*) they have utterly abdicated, and abandoned all their Icols, no Idolatry since that has remained amongst them.

Habac. 3.

CHAP. XVII.

Of the quickning and giving life to Gentiles, and slaying the Jews.

MY fears, O Master, beat as continually as my Pulse, and in this I tremble to think, that the powerfull and glorious God, as with one hand hee gives life to the Gentiles by faith, so with the other hand he slayes us in our incredultie. Doth not *Esay* indigrate and point out this? *Because when I called ye did not answer, when I spake, ye did not hear; therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall sing for joy of heart, but ye shall crie for sorrow of heart, and howle for vexation of spirit; and God shall slay thee, O Israel*

Esay 65. 12, 13, 14, 15.

Our translation hath [illegible] otherwise.

Israel, and shall call his servants by another name, in which he shall blesse them who is blessed upon the earth, Amen for in truth. And alas, we see, how exceedingly they are blessed upon the earth by God, who have received this new name, but for us, we flie like dispersed dust before the winde of Gods wrath, scattered through the four quarters of the world in a sad Captivitie. To this day a thousand years have runne over us, and trod with heavy feet upon our heads. In us expressely appears the deep impressions of the footsteps of Gods wrath, not for chastisement onely, and instruction, but to our destruction. This is that slaying, which the Lord threatned, that he would slay Israel, and the nations which he would keepe alive, whom he calls his servants, shall receive that good name he hath promised; but yet the order is thus, wee must first lose our name, and then they shall receive their new name. The funerals of our name must make a way for the resurrection of theirs, as the very order of *Esay's* words declare. And as for the hunger and thirst, the Lord threatens wee shall be vexed withall, it is not that common famine of bread, and thirst of water, but that worse sterility, and spirituall barrennesse, which torments the souls and hearts of us, a famine of the Word of God, as *Amos* makes

Zach. 2.

Amos 8.

Amos 8. appear in his eight Chapter. But you my Master Plough with a more skilfull Heifer in these mysteries, than I, and better understand these things. However in all these storms of wrath, and what ever falls on us, we belong unto God.

CHAP. XVIII.

How the Gentiles quickned by faith have pure observances in their new Law.

I Cannot but fear, O Master, that the Gentiles are quickned and brought to life. The Annuall circlings of the Sunne have made up a thousand years, from the time that Jesus dyed at Jerusalem, and we know there was no good thing at all to be found among the Gentiles, before they came to beleeve in God, in Christ, and the Apostles, so as they seemed to
Hab. 1. 14. be the Prophet *Habackuks* fishes, and creeping things, that had no Ruler: But now these Gentiles being purified by faith, are ruled by fastings and other observances of their new Law; yea, they want nothing pertaining to cleannesse and purity, so much spoken of in the old Law. You see how in every language and place, whether you look to the Orientall, or Occidentall, (utmost Fringes of the world wide garment) that the Gentiles confesse the

Name

Name of the Lord. Neither do they beleeve in him through *Moses*, or any of the Prophets, although they bee studious in the Law, and the Propheticall Writings; but God hath called them to himself another way, even by the Disciples of that Righteous One, who went forth with God for the salvation of his people, as the blessed and glorious God hath foretold by the mouth of the Prophet *Habackuk*; yea, those very Disciples of his, who by another name are known among them, being called Apostles, they were Children that sprung out of the same Root with us, and were the sons of the sons of Israel. Ah, how my poor heart is Palsied through fear, when it judges, that these same Apostles are they, of whom God means in *Davids* Psalm, when he saith, *Their sound is gone out into all the earth, and their words into the ends of the world.* Psa. 19. The Prophets words carry an expresse demonstration in them against us, that he speaks of them, and not of us, when he saith, *There is no Tongue, or Language, wherein their voyce is not heard*; and this cannot be taken of our Hebrew Language. For what Gentiles are there, which obey the precepts of *Moses* and *Aaron*, seeing they slew the Gentiles, put them to flight, and drove them from them? But these Gentiles at this day are acquainted with

Moses, and the Prophets, they know God, they keep their new Law, after the prescript form of the Apostles teaching. Notwithstanding all this, yet we belong to God

CHAP. XIX.

Of choosing the Apostles in place of the Prophets.

MY soul converseth in the region of fear, and I am troubled about that place of *Zacharie, I will smite the Shepherd, and the sheep of the flock shall be scattered*; I fear that was fulfilled, when wee smote the Shepherd of those holy Children the Apostles, for ever since that time, we, like miserable sheep, run dispersed and stragling thorow the whole world, and the Apostles, which were our children, are risen up in stead of our Prophets. This appears, as a Noon-tide truth, seeing from that time God hath not sent us one Prophet, not given us any Divine notice, or heavenly provision, by the way of Vision. O Master, I fear that the Apostles are those Children *Ioel* meaneth of, *your old men shall dreame dreams, and your young men shall see visions.* For a certaintie, O Master, our Prophets are the Old men, that dreamed of the faith of the Gentiles, which these young men, the Apostles, have attained unto, and seen it more

Zach. 13.

clearly

clearly, even in plain Visions. Of these Children spoke *David* the Prophet, *Come ye Children, hearken unto me, I will teach you the fear of the Lord.* Besides this, when God speaks of us, he doth not name us commonly Children in the Plurall number, but he stayes in the Singular, naming us Israel his first born. In another Psalm these young men are called Children, *Thy Children shall be like Olive Plants round about thy Table.* Of Israel, O Master, God spoke by the mouth of *Esay*, *The Vineyard of the Lord of hosts is the house of Israel, I looked it should bring forth Grapes, and it brought forth wilde Grapes: therefore I will break down the wall thereof, and it shall be troden down.* Of these aforesaid Children of God, by *Esay* he further saith, *Iacob shall not now be ashamed, neither shall his face waxe pale. But it shall be then, when he shall see his children, the work of mine hands, sanctified before his eyes.* Now if those Children, O Master, were sanctified in our sight, according to the way of our Law, it could not be said of us, that we were ashamed; and our Faces Vermilion'd with blushes; and for that cause we should hide them, but rather would it shape for us glory, and resplendency of face. But hence comes this confusion of the faces of *Iacobs* children, and this is the desolation, that those Children,

Psa. 34.

Exod. 4.

Psa. 128.

Esay 5. 4.

Esay 29. 22. 23. Our Translation hath it otherwise.

the

the work of Gods own hand, were sanctified in our sight, and yet they have this honour another way than we, it comes not as our sanctification by the Law. Thus God would give us to understand, that our Law is not their Law. So much imports he by the mouth of *Ieremie*, *In that day they shall not say, Our fathers have eaten sowre Grapes, and their Childrens teeth are set on edge*: as if he meant thus, The infidelitie of the Jews doth no way hurt the faith of the Apostles, nor shall it hurt. For this is added for that cause, *As I live saith the Lord, this shall be no more a proverb in Israel.* And this is observable, never any of the Apostles, after they had received the faith of Christ, did returne backe to imbrace our faith. Thus are they free from tasting the bitternesse of our infidelity, notwithstanding, our teeth are set on edge with the sinnes of our Fathers. Further, O Master God, by *Esay*, delivers more concerning the children the Apostles, *From whom shall I pass away, but from my people; the children that are unfaithfull, but God shall be their Saviour in all their afflictions, his face and countenance shall keep them in his love, in his pitie he hath redeemed them, and shall be mercifull unto them for length of dayes.* This hath all truth in it, O Master, that these Children, of whom we speak

Ier. 31.

Esa. 63. 8, 9 This strangely differs from our Translations, and strangely lacerates, and tears in pieces both the sentence, and the sense of words, to make them fitt his purpose.

speaks: doth alwayes abide firm and stedfast, neither hath God at any time left them, and passed away from them, since that Righteous one their King and Master hath redeemed them; but he hath gone away from us, though he abide with them alwayes. Of these children the Apostles, that wise Jesus, the sonne of Sirach, hath spoken in his book, *Hear me, your Father, O dear children, and do thereafter, that you may be safe; for the Lord hath given the father honour over the Children.* After what manner this honour is understood, God declareth by the mouth of the Prophet *Malachie*, *God shall send Elias, who shall turn the hearts of [our] Fathers to the Children.* O Master, seeing this turning is to be understood of beleeving, and turning to the faith, if God would have turned the hearts of the Children, *viz.* the Apostles, to the Fathers, that is, to us, then the Apostles had moved with us in the same sorrowfull orbe of miserie, and should have been companions with us in this Captivitie, that knows no end, as we and our Fathers are involved in it: But now seeing Gods Ordinance turnes the wheele another way, that the hearts of the Fathers shall be turned to the Children, what good is there, O good Master, for us to expect, or what glasse of hope can we look in, to see a face of comfort? If we

Ecclus 3. 1, 2.

Malach. 3.

shall go about to affirm, that these must be other Children; not the Apostles, of whom these aforesaid things are meant, then must they be in Captivitie, as well as we, because they did not follow the way of that Righteous One, whom the Apostles not onely have stedfastly followed; but have also earnestly taught this way should be followed, herein attaining to the honour, to be named and accounted Fathers; in that it is said, *The fathers should be turned to them.* Wherefore, O Master, seeing our Children attained to faith in God before us, if our hearts were turned to the Children, then the hearts of the children should be turned to us also, as the most high God saith, *They shall be one people, and one heart in the glorious and powerfull God.* For this is to be confessed, that we are not to understand it of any other conversion, then of turning from infidelitie to the faith, and doctrine of that Just One, who is the Teacher of salvation to all that beleeve in him. As *David* hath said of him, that his Priesthood is an everlasting Priesthood, after the Order of *Melchisedech*, who offered a Sacrifice of bread and Wine; and this *Melchisedech* was the Priest of the most High God, before *Aaron*. Now here, O Master, I would have you perpend and consider, what a main difference there is

Esay. 51.

He gives the meaning of the word Melchisedech, a Lord or King of Righteousnesse.

is betwixt the sacrifice of *Aaron*, and the sacrifice of this righteous Lord, 1. The *Lord said unto my Lord, thou art a Priest for ever*; not for a small time, as was *Aaron*, who dyed at an hundred and twenty years of age. 2. *Aarons* Sacrifice was but flesh, the Sacrifice of the Just and Righteous Lord was bread and Wine, according to the Order of *Melchisedech*. By these words the Lord manifestly shews in his Prophet, that *Aarons* Sacrifice should be at an end, when this Sacrifice of Bread and Wine should begin, which should know no end, but last for ever; an eternall (or unpassable) Priesthood, not being given to *Aaron*, as is given to Christ the Priest. Of these Children God speakes by his Prophet *Moses*, *He will avenge the blood of his children*, (or servants) *and will be mercifull to his land*. We, O Master, are the murtherers of the Prophets, and for that he took vengeance of us but with a 70 years Captivitie; but besides, we have murdered the Apostles, and that Just Master of theirs, and now God has avenged that blood of his Children more severely, bringing a Captivitie upon us, that hath lasted a thousand years, and beyond. By their death God hath washed the Land of his People; he doth not say it is the Land of the children of Israel, no, he doth not so name them.

I.

II.

Deut. 32. From Arabick, Lavabit terram populi sui.

Psa. 127. Of these Children speaks *David*, *As Arrows in the hand of a mightie man, so are his faithfull Children.* Where the Prophet compares these faithfull Children to Arrows, shot forth by the hand of a mightie man: for the Almightie God hath sent them forth, being 12 Apostles, into twelve parts of the World, through all the four Climates thereof, with the doctrine of the Law, the Psalter, and the Prophets. *Moses* and *Aaron* he never sent forth to teach any, beyond the bounds of his own holy House; from him they had neither Mission, nor Commission to travell to India, or trudge to *Rome*, nor to any other place, without the precincts of the Holy Land, to declare and preach to others the Doctrine Legall and Propheticall: Onely these faithfull Children have such a Calling, being sent forth through the whole earth, and are risen up before God in our place, since God slew Israel and tooke away our name, which *David* punctually denotes in the Psalme, saying, *In stead of fathers thou shalt have Children, whom thou maist make Princes in all lands.* By them is that first Law, after the Order of *Melchisedech*, renewed, and brought in again, who instituted the Sacrifice of God in Bread and wine, of which he communicated to *Abraham* the friend of God. Thus hath God by their Ministerie

Matth. 28. Mark 16.

Isa. 45.

nisterie changed, 1. our Sacrifice, as he hath also 2. changed our name; yea more, he hath 3. changed our carnall Law into a spirituall. Had God said so much to our *Moses*, as he spoke by *David* to the *Messias*, or Christ, *Thou shalt be a Priest for ever after the law of Moses & Aaron*, then had our law got a ground for a firm standing thereof. But now he saith far otherwise, *thou art a Priest for ever after the Order of Melchisedech*. And for *Abraham* the friend of God, he communicated of the Sacrifice of Bread and Wine, not of the Sacrifice of Flesh. The word of *Moses* is hereto consonant, which saith, *Ye shall eat of the old fruit*, or, *of the old store*. By this old fruit he understands the Sacrifice of *Melchisedech*. Again, *They shall eat of the old till the new fruits come in*; meaning, when the sacrifice of the new Law is published, your old things, that is, your old Sacrifices shall you cast away. Howsoever, we look up to God, as ours in every event.

Psa. 110.

Lev. 25. 22

CHAP. XX.

Of the casting off the sacrifice of the Jews, and choosing the Sacrament of the Christians.

THe Sting of Fear is fastned in me, O Master, and here it pricks me; I am afraid lest God hath sealed up us and our Sa-

crifice, under a Writ of rejection, and hath accepted the Sacrifice of the Gentiles, as he ſpake by *Malachie*, *I have no pleaſure in you, ſaith the Lord of Hoſts, neither will I accept an Offering at your hands. For from the riſing of the Sunne, to the going down of the ſame, my Name ſhall be great among the Gentiles, and there ſhall be offered in my Name a pure Sacrifice.* Therefore in Gods account, the ſumme is caſt up thus, the ſacrifice of the Gentiles is more clean and pure than ours. Further, God hath not onely taken from us our pure Offerings, and depriv'd us of all other Sacrifices, but withall, he teaches the Chriſtians to flie from us, and to avoid us, leſt they ſhould receive ſome ſoyle and defilement from us. Thus are we ſcourged with a rod, made of the Twiggs that grew on our own tree; for when we had a Sacrifice, which *God* received as pure and acceptable, then did we ſhun and dereſt the *Gentiles*, as ſome matter of abomination. yea, yea, Maſter, you know well enough what *God* ſpeaks by the mouth of *David*, concerning our Sacrifice, *Think you that I will eat the fleſh of Bulls, and drink the blood of Goats?* In which, how can any thing be more manifeſt, than this, that God condemns and diſallows our fleſhly Sacrifice? Gladly do I covet to know, O Maſter, with what reaſon we are harneſſed

Mal. 1. 10, 11.

Pſa. 50.

harnessed for our detestation of the Gentiles Sacrifice of Bread and Wine, which God himself hath instituted, & hath not disallowed it, as he hath disallowed our Sacrifice. *Salomon* speaks of the Aaronicall Sacrifice, *He stretched out his hands over the Altar, and offered the Blood of the Grape, and incense to the living God, and offered up our Sacrifice of the Corne of the earth, as Melchisedech offered for Abraham.* God declares what the Gentiles Sacrifice is by *Moses*, *Ye shall offer to God a Sacrifice of that is heaved from the Barn floore, and of the pressed Grapes, that God may blesse you, and all the works of your hands.* We well know, O Master, that God at the beginning commanded Loaves to be set before the Arke of the Covenant of the Lord, not flesh: We know there was something concerning Shew-Bread, but nothing of Shew-Flesh: and Gods command, O Master, in *Leviticus*, by *Moses* and *Aaron*, was, *That a man of the Seed of Aaron the Priest, that had any blemish, should not offer the sacrifice of Bread, nor any other sacrifice.* In divers other places of Scripture God hath placed his Command, that they should offer to him bread, and a Sacrifice of fine Flowre, and that he will accept it; and such at this day is the Gentiles Sacrifice, even bread, made of fine Flowre. Of this Sacrifice

It is not Salomon, but the son of Syrach. Ecclus. 50. 15.

Our translations have it otherwise.

Levit. 1.

of

of bread mention is made in the Booke of *Kings*, when *David* came to *Abimelech* the High Priest in *Silo*, (or rather *Nob*) he desired some Loaves of him, who answered, *There is none but shew bread, which it is not fit the servants should eat, because it is holy.* Howsoever Gentiles have a mixture of water with their Wine in their Sacrifice, yet with that are we not burdened with any inconveniencie, seeing the Scriptures affoord an exemplary action for it, that a Sacrifice of water was not onely offered to, but accepted of the Lord. Three mightie men drew water from the Well before the Gate of *Bethlehem*, which the Prophet *David* offered to the Lord for a Sacrifice. It is not therefore contra-Scripturall that the Gentiles practise, in mixing water in their Sacrifice to God. We read of *Aaron* sacrificing to God with Bread and Wine, and *David* with Water, whence we collect, that a clean & pure offering, (not such as our flesh of fat Bullocks) must have a concurrence of these three in it, which doubtlesse contains some mysticall Kernels in it, though the dimm vertue of our intellectuall Opticks is not able to penetrate and spie it out. Our Prophet *Elias*, as is storied in the Book of Kings, powred water upon the Sacrifice, on which God sent down fire from Heaven, a signe of his acceptation

1 Sam. 21. That in the Parenthesis the English Translator puts it.

1 King. 18.

1 Chro. 11

ration of that Sacrifice, which had the Waters effusion on it: yea, and the Angel brought to *Elias* his food, Bread and Water, when he, in the strength of that food, which impotent nature cannot reach unto, travelled fortie dayes together, to *Horeb* the Mount of God. Fairly, and fitly has *Salomon* the Propher, in his Proverbs described this commixed Sacrifice of Wine and Water, saying, *The most High wisdom hath made ready her sacrifice, she hath mingled her Wine, she hath furnished her Table, shee hath sent forth her maidens, saying, who so is simple, let him come in hither, and they that want understanding, and they shall eat of my Bread, and drink of my mingled Wine.* What is this Table (O Master) the wisdom of the most High hath furnished, but the Altar? What is this bread & mingled wine, but the sacrifice of bread, Wine, and water which is offered on the altar? who are these without understanding, that the Maidens of Wisdom are sent to call in, but the Gentiles which know not God, whom the Apostles have by Preaching called? Wherein this is further remarkable, that it is called *My bread*, and *my Wine*, which strongly intimates the acceptablenesse of that Sacrifice unto God. It also imports thus much, that wisdom called not our Fathers to this so high, and so plentifull a Banquet, who were learned and wise in the Law, and wholly taken up with

the Legall Sacrifice. But now we have lost all, and are excluded, not onely from this spirituall, but we have lost the carnall sacrifice of the Fathers also. Time has now wound upon her clew a thousand years complete, since all this miserie has falne on us, for our sinne against that Righteous One. Yet for all this, we are a people that belong unto God.

CHAP. XXI.

God hath refused the Fasts, Sabbaths, and Sacrifices of the Jews, and chosen those of the Christians.

MY soul wrastles with horrible fears, O Master, & out of that word the great and glorious God spoke by *Malachie*, my fears issue, where thus he treats of the Gentiles sacrifice, *From the rising of the sunne, to the going down of the same, the Gentiles shall offer a pure offering to my name.* Where I note, that our sacrifice was not accepted, save in one place onely, in Gods holy house, and no where else; and it is plain, God hath rejected our sacrifice because he hath deprived us of the very place where we should sacrifice, the Land of Promise, and now for a thousand years the whirlwinde of his breath hath scattered us over all Lands. Thus that is come to passe and fulfilled in us, which God, by way of similitude spoke

Cooke, in the mouth of *Esay*, concerning us, *The vintage shall faile, the gathering shall not come.* And that of *Malachie*, *I have no pleasure in you, neither will I accept an Offering at your hands.* And that of *Esay* again, *Your sabbaths, and your feasts, and your sacrifice I will not accept, because you are all under my wrath.* Again, that in *Esay* is fulfilled in us, *To what purpose is the multitude of your sacrifices to me? I am full of the burnt-offerings of Rams, and fleshe of Goats, &c. Bring no more vain oblations, &c. All your sacrifices are like a stinking Carcase, and as the going out of the Court of the outer Gate. Hee that killeth an Oxe for me, it is as if he slew a man: he that sacrificeth a Kid, as if he cut off a Dogs neck, and he that offereth wine, as if he offered swines blood.* All this abomination in our sacrifice, as God accounts it, signifies nothing else, but the Lords purpose of changing our carnall and grosse sacrifice into the spirituall and pure sacrifice of the just Lord, whose new Institution offers bread in stead of flesh, clean water in stead of the fat of Beasts, and pure Wine for Blood. Yea man himself is offered up, but in a spirituall manner, yet very acceptably to God, not after that way of cutting off Beasts necks in our sacrifices, which the Prophet likens to a stinking Carrion. O Master, why do we not give credit to those words

Esa. 32. 10

Mal. 1. 10.

Esay 1. Our translations have it otherwise.

Esay 1. from 11. to 16.

Esay 66. 3. Our Trans. otherwise.

Matth. 27. Mark 14.

of *God* in the Prophets, which do so evidently describe, and set forth our sacrifices? God spake by *Ieremie* in the seventh Chapter, *Invite your neighbours to your sacrifices, (put your burnt-offerings to your sacrifice, and eat flesh) I spake not to your Fathers, neither commanded them in the day that I brought them out of the land of Ægypt, concerning burnt-offerings and Sacrifices. But this thing I commanded them, saying, Obey my voice, and I will be your God, and you shall be my people, and walk you in all the wayes I have commanded you, that it may be well with you. But they hearkned not, nor inclined their ear to my command.* Full well, O Master, do you know these things to be thus. Notwithstanding, in all these strange events we still belong unto God, and are his portion.

Ier. 7. 21, 22, 23, 24.

CHAP. XXII.

He proves the abjection of the Synagogue, and the election of the Church, by the word of the Lord to Rebecca.

NOw new fear falls upon me, O Master, wherein I tremble at that word, which is written in the 25 Chapter of the first book of our Law, lest that be meant of the Synagogue and the Church, which the Lord God spake to *Rebecca* the wife of *Isaac*, *Two Nations are in thy womb, and two manner of people shall be separate*

Gen. 25.

separated from thy Bowels, and one people shall be stronger then the other people, and the elder shall serve the younger. O Master, *Rebecca* onely was the mother of Jews and Gentiles. The Elder people and first-born was our Synagogue, which was great and glorious, with a rich dowrie of honour, and the knowledge of God bestowed upon it. The younger and last-born people, and lesse in Gods account, were the Gentiles, drowned in infidelitie and ignorance. Yet all this notwithstanding, O Master, if God have slain Israel, as the Prophet *Esay* is plain in it, then was the totall subversion of the Synagogue, which was the elder, and it was brought to serve the Gentiles, which were the younger, that the word might be fulfilled which God spake to *Rebecca*, *One people shall be stronger than the other.* For the glorie of the Church God spoke by the mouth of *David*, *The Kings daughter stands at thy right hand in a vesture of gold, wrought about with divers colours.* Psal. 45. The right exposition of this, O Master, begets this sence, that the Church of the Gentiles is here honoured with the name of a Queen, and the divers Colours of the garment, wherewith she is adorned, signifie and set forth the diversitie of Languages and people, by which she is served. For all Tongues and Languages in the Church, conspire with

a concordance of a true exposition of the Law, the Psalter, and the book of all the Prophets. As for our Synagogue it hath but one Tongue or Language, and her garment is not set out with many Colours, but onely one colour, that of her own Hebrew idiome and language.

CHAP. XXIII.

He proveth the same thing by the words of the Prophet Malachie.

THose words of the Prophet *Malachie* so often brought, O Master, I cannot so shift as to rid my memory of them, & thence springs my fear, that God should say to the Synagogue, *I have no pleasure in your sacrifices, for from the rising of the Sunne, &c.* For Water, Wine, and fine Flour, the Elements of the Gentiles sacrifice, are clean things of their own nature, and need none of our cleansings, and purifying potions to prepare them, and make them ready. But our Synagogue must of necessitie have continuall imployments in washing the flesh of Sacrifices, and cleansing the Entrals of Beasts, which are to be sacrificed. Nay, and there must be many purifyings of the Altar, and place of the sacrifice, to make clean from the fat and blood of other sacrifices, otherwise it would breed a loathsome abhorring to see them, and meddle with them.

them. This of Bread, and Wine, and Water, is a neat and cleanly sacrifice, subject to none of these indecencies, and loathsome turpitude. For my part, O Master, I must confesse that Gods meaning is of this sacrifice in *Salomons Proverbs*, *Better is a morsell of bread with love, then a fatted Oxe with hatred.* This Morsell of love, O Master, is that morsell of the Gospell commended to us, *meekness*, that is, reciprocall and mutuall forgiving of injuries, one to pardon another; & the fat Ox with hatred, is our practise of eye for eye, & secret slaying of our enemies. And from these premises I draw this conclusion, that the Churches bread is better than the Synagogues Oxe, the one being a sacrifice of love, the other of hatred, of which God saith, *Better is a morsell, &c.* Another way God fitly likens the Church to a loving Hinde, by the mouth of *Salomon*, *Let her be as the loving Hinde, and pleasant Roe, let her breasts satisfie* (or inebriate) *thee at all times, and be thou ravisht always with her love.* The Church is this Hinde so beloved of God, of whom it is written, she is the most dearly beloved Hinde, and hath no equall in nobilitie and favour. He adds, O Master, *Let her breasts satisfie thee at all times, and be thou ravisht always with her love.* By which words is delivered a plain significancie of the Institution of

Pro. 17.

Pro. 5. 19.

the

the Churches sacrifice for all times, and that it shall abide for ever. Here also God compares the Church to a mother, giving suck to Children; and in this that he saith, Let her Breasts at all times satisfie thee, and make thee drunken, he clearly denotes the matter of the Sacrament, in one of the Elements, which is Wine, though in a spirituall way. And by Breasts he notes the rest of the substance of the Sacrament, that it contains pleasant nourishment, and is a sufficient Sacrament, (as the Mothers Breasts are sufficient for the Childe) which sacrifice the Church at this present enjoyes, and is ravisht with it. As for us, our Synagogue has remained a widow this thousand years, quite deprived of her sacrifice. This dear respect which God bears to the Church, comes from Christ the Lord; His are the breasts, from whence run those streamy fluents of Wine, and from thence flows everlasting joy. Here is not a word or tittle of giving flesh, or fat, or blood, the ingredients of our laborious and toilsome sacrifice. The Synagogue, as a miserable widow, had another husband, even God himself; but now she hath lost both her holy house, and her holy husband. The Church on the other side, like a straying Hinde, ranged in the Desart, and had no husband, yet God has found her, and is become

instead

in stead of an husband to her. As the strong and glorious God speaks by the Prophet *Esay*, *more are the children of the desolate, than the children of the married wife.* That Prophet again saith, *I will make rivers in the wilderness, to give drink to my chosen people. But thou hast not called upon me, O Iacob, but thou hast been weary of me, O Israel.* Even thus, O Master, have we shaken off all obedience: we have been earlesse, and would not hear; eyelesse, and would not see, which hath produced this Captivity; that with a drowning flood hath runne over us a thousand years. I am afraid, O Master, for our Law, which gives way to revenge, and has furious anger made ready, in calling for *eye for eye, &c.* whereas the beloved Hinde, having one dear Lover, is ruled by a sweeter rule, which he hath given her in his glorious Gospel, the fift Chapter by *Matthew, If any smite thee on one cheek, turn to him the other also. David* speaks in the Psalm, *How great is thy goodnesse, which thou hast laid up for them that fear thee, and which thou hast wrought for them that trust in thee, before the sons of men.* It is clear, O Master, that the people of the Synagogue stood in fear of those Legall penalties, an eye for an eye, and a tooth for a tooth, because execution did presently w it upon the Offender. How much better do the people of

Esay 54. 1

Esay 43.

Psal. 31.

Exod. 21.

the Church, that trusting in the goodnesse of God, being smitten on the face, they do not answer with their Fist, smiting again; wherefore God hath graciously laid up for those Gentiles his abundant goodnesse, which he altogether hideth from the Jews. Notwithstanding, we are Gods people.

CHAP. XXIIII.

He shews the Christians manner of singing is acceptable to God.

I Stand in fear, O Master, of that speech of *Esay*, for he seems to speak it of the Apostles, *They shall sanctifie the holy One of Jacob; they shall manifest; and they shall fear the God of Israel.* [*They shall preach or publish the God of Israel.*] *They that erred in spirit, shall come to understanding, and they that murmured shall learn doctrine:* [*or, the Musicians shall learn the Laws.*] We see it with mid-dayes clearnesse, O Master, that now for a thousand years the ignorant Musicians are become Doctors and Teachers of our Law. Who are the ignorant ones, but the Gentiles? Who are the Musicians, but the Christians, who chant and sing our Book of Psalmes, and the Prophets in their Churches? Of the Musicians, and singers, we have God speaking by *David*.

Isa. 29.23 The Iew has manifestabunt for sanctificabunt; & evangelizabunt for our timbhunt. In stead of murmurantes, he hath it Musici, scient Leges.

unto the Lord a new song, for he hath done marvellous things. What, I beseech you, O Master, is this new song, but the new Testament? and what is the old song, but our old Law? Of these Musicians God speaks more by the Prophet *David*, *Sing unto the Lord all the whole earth, sing a Psalm of praise to his Name.* Againe, *All the families of the earth shall sing and praise thy Name*, or, *All the families of the Nations.* Where this carries a marke of specialll note, that it is not singularly said, All the families of Israel, but the phrase universally spreads it self to all the families of the Gentiles. Of this musicall and Psalm-singing people, are *Davids* words in another place, *Blessed are the people that knows the song* (ours hath it, That knows the joyfull sound) *they shall walk in the light of thy countenance.* That also is to the same purpose, *The Gentiles, or Nations, shall sing a song to thee in the house of my God.* In this place he names a Song, by way of Antonomasia, naming a Song in generall, but intending their particular kinde of singing. As for us, we have lost our musick, it is now a thousand years, since we Jews sung a Song in our holy House. Of these singers speaks *David*, *They shall sing praises in the house of God for ever.* The 137 Psalm questioned our singing, *How shall they sing the Lords song in a*

Psa. 89.

strange Land? Alas, O Master, for the vacuity and emptinesse of our vain hopes, who think of a name and a Countrey, when we have lost both. God himself tels us this by the Prophet *Amos*, *Israel is falne, she shall rise no more: the virgin Israel is forsaken upon her Land, there is none to raise her up.* The same Prophet in the ninth Chapter saith, *There shall come such tribulation, that he who escapeth shall not be delivered; though they hide themselves in the top of Carmel, I will search and take them out thence; though they be hid from my sight in the bottome of the sea, thence will I command the serpent, and he shall bite them. Though they go into captivity before their enemies, thence will I command the sword, and it shall slay them. And I will set mine eyes upon them for evill, and not for good.* This has the Lord said and done to us, and now, for a thousand years of miserie, we have hung by our Harpes, and left all our singing of Psalms, mourning befitting us more then musick. Notwithstanding, though we cannot sing, yet this we can say, God is our God, and we are his people.

Amos 9.

CHAP.

CHAP. XXV.

The Jews unjustly finde fault with the Christians practise of singing.

GOD hath spoken, O Master, of the Christians singing, by the mouth of *David*, the sweet singer of Israel, saying, *Clap your hands all ye people, sing unto God in the voyce of melody.* In another place, *Make a joyfull noise unto the Lord all ye lands, serve the Lord with gladnesse, and come before his presence with a song.* In another place, *Sing unto the Lord all the whole earth, declare his salvation from day to day.* I am under great feare, O Master, by that which God speaks in the mouth of *Ieremie*, *Teach your daughters wailing, and every one her neighbour lamentation, for death is come up into our windows.* Together with this of our learning that sad lesson of mourning, he speaks of those Musicall children by the Prophet *David*, *Kings of the earth and all people, princes, and all judges of the earth, young men and maidens, old men and Children, let them praise the name of the Lord.* And, *who so offereth praise, he glorifieth me.* As if he plainly said, The sacrifice of the flesh of Goats (such was our sacrifice) doth not honour me, but in the sacrifice of praise (such as is the Gentiles) am I glorified.

Psa. 47. 1.
Psa. 100.
Psa. 96.
Psal. 148.
Psa. 50.

The Prophet *Esay* agrees with it, when he saith, The musicians shall learn the Scriptures, and all the Psalmes of *David* shall they sing in a metricall way, as it is varied by musicall Tones, some Acute and Sharp, some Grave. About all which, whiles I labour with the strength of my best consideration, me thinks I judge with the least errour, when I conclude we are in a great errour, about their Sacrifice of praise, which they offer up by singing in the Church of God. Especially, when I further discern, that there are precepts of, and examples for this singing, in the Law of *Moses*, and in the Prophet *David*, who hath called for the praising God with Organs, and Harp, and with loud Cymbals; and, Let every thing that hath breath praise the Lord Jesus Christ. That for Precept. Example is not awanting, for *David* danced before the Ark, with his Harpe, having his head uncovered, for which his rash-tongued wife *Michol*, was bold to reprove him; but she got this sharp and tart reply from him, *O foolish woman, doth not the Lord see thee despising me, whiles I sing praises to him?* The Children of Israel also sounded a Trumpet, whiles they bore the Arke. Now tell me, O Master, what parts act we? Are not we the foolish *Michol*, that mock and jeer at the Christians singing solemnities? And do not

See above in chap. 24 concerning this place of Esay.

Psal. 150. Lord Iesus Christ is not in the Psalme.

2 Sam. 6. 20.

not the Christians act *Davids* part, dancing and rejoycing before the Lord in their Humilitie, Especially, considering how God propounds it, *Let every thing that hath breath praise the Lord.* If it had been precisely thus written, let every Israelite praise the Lord, then our insultation over others might have had some better ground. Neither is that of *Esay* any disadvantage to them, that he saith, *The Nations* (or Gentiles) *are before God as nothing.* Esay 40.17 For this is to be applyed to the Gentiles in their first estate, as they once were drowned in darknesse and ignorance of God, before the comming of the Just One. Then indeed they were Pagans, and Idolatrous people; and none of those Nations that have found the Lord, which offer unto him every day a pure offering in the East and West, as above out of the Prophet *Malachie*, hath been alledged. And certainly, O Master, we are heirs of a great errour about this thing. Notwithstanding all this, we belong unto God.

CHAP. XXVI.

He proves the Apostasie of the Jews from God.

UNder an oppression of no small fear I fall prostrate, O Master, and this troubles me, that like wicked Apostates we fell off

off from God, at the first comming of the Just One, according to all those Authorities hitherto alledged, & to which expressely do consent all that we finde written in the Books of the Law and the Prophets. From this our Apostasie is it that God stretches out our miserie to such a length of dayes, and hath brought upon us this Captivitie, whiles we in vaine expect another Saviour, besides the Just One, which nothing avails, nor is anything to the purpose. Herein we have a signe with plenary evidence, that this generall captivity is laid upon us, for some generall sinne which all of us have had our hands in: which sinne, while it abides and sticks with us unrepented of, fierce wrath must needs abide upon our Nation, and we remain hopelesse. Yet we look for some other Saviour. But oh the idlenesse, and inanitie of our expectations, how little do they profit us? Suppose we go about to affirm, that ours is not a generall Captivitie, and that in some part of the world, we have a King and Prince over us, we shall quickly be proved worthy to be reproved for lyars, convict by our owne Law; for if we Jewes should have a King and Prince over us in any part of the world, go to then, let us see who he is; he must be descended of some one Tribe if of any, it should be of the Tribe of Judah.

of Judah's Tribe it cannot be, God having definitively determined against it, that there should be no King of Judah out of that Tribe for ever. Whence Jeremie the Prophet saith, *The sinne of Judah is writ with a Penne of Iron, and the Point of a Diamond, it is graven upon the Table of their heart.* That which is written with such a Pen, as Iron, in such a Book as in Adamantine stone, how can we look that it should ever be expunged? It shall never bee blotted out, seeing the strong and glorious God hath thus spoken by the mouth of the Prophet Esay, *The Lord, the Lord of Hosts taketh away from Jerusalem and Judah the Judge, and the Prophet, and the Prince.* Likewise the Prophet Hosea saith of us, *The Children of Israel shall abide without a King, without a Prince, without a sacrifice, without an Image, without an Ephod, without Teraphim.* We know well, O Master, that, from the beginning of the world, God had alwayes some Saints of great account, and holy before him. Towards the beginning of the world the lives of men are reckoned up with many figures, and extended to many yeers, as *Methusalem*, *Enoch*, and the rest, yet none of these ever came to be Millenaries, either reaching to, or above a thousand years. Yet we have large reckoning amongst our selves, finding our Messias, or

Ierem. 17.

Esay 3. 2. Our Transl. hath it, the Iudge, and the Prophet and the Prudent.

Christ promised to us, to out-strip that unattained number. We please ourselves with saying, that our Messias was born in Babylon, in the seventie yeers Captivitie, which by computation will arise to an higher number of years; for by this at this day, he must be thousand and fiftie yeares old. This Fable and Fallacie, for it is no Prophecie, though we know not how with any weapons of reason to defend, yet with bold assertions we averre it for a truth in our Synagogues, when we are none but Jews togeether, and not a stranger among us. But you may hear the publique doctrine of the Christians saying otherwise, Of *Zion* it shall be said, this and that
Ps. 87. Man was born in her, and the most High shall establish her. In these words he names *Mary* the Ladie, under the name of the Citie, and saith, a *man* was born in her. He saith *that man* emphatically was born in her, he doth not say, this or that Israelite. Whereby he gives light to us to understand, that the Son of *Mary* never was in the Loyns of any man. In the second Book of *Samuel* and the seventh Chapter, God manifestly declares this, when he saith to *David*, *When thy dayes be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy Seed after thee, which shall proceed out of thy Bowels, and I will be his Father, and he shall be my Sonne.* It

was never among possibilities, O Master, that any should come out of the Bowels of his Father, therefore to this end is it here set down so expresly, to shew that Christ was not to be conceived in woman, after the ordinary way of other men, by any Seed, which should proceed from the Loyns of man, as the rest of men do, descending from *David*, or others. To the same effect God speaks by *David*, *From the Womb, before the morning, have I begotten thee.* Psal. 110. As if the great and glorious God should say, From the wombe, that is, of his own will he begot his Christ, the operation of the Holy Ghost effecting, it without the Seed of man, not after the common regular course of humane generations. This is that doctrine of veritie of the Christians faith, which is hid as a mysterie from us, and our slow apprehensions will not give it entrance and beliefe. For our infidelitie in this point is all this falne on us, that we groan under; This is the gate that lets in our miserie. After the same manner doth *David* set forth Christ to be borne, *The Lord hath sworne in truth unto David, Of the fruit of thy Body will I set upon thy Throne.* Psa. 132. Notwithstanding all this, we belong to God.

CHAP. XXVII.

He concludes with alledging some sayings of the Saracens, touching Iesus, and Marie his Mother.

VErily, O Master, though the Christians do not fight against us with swords taken out of the Saracens Scaberds, and what the Alcoran and the expositions thereof have for their defence, (which they neglect to do, knowing our faith feeds not upon Saracens Chaffe, neither do they themselves give any credit to it) yet they might finde something, which might much weary and weaken us, and fortifie themselves by the allegation of the Sarazens Doctrine concerning Jesus, and Marie his blessed Mother. It is the generall voice of all the Saracens, that Jesus was the Messias, whom the foregoing Prophet foretold should come, and as touching his Genealogie and Pedegree, they preferre him before their owne God *Mahomet*. They stick not to confesse, that the Parents of *Mahomet* were Idolaters and wicked ones, and at the best blazon their Arms, but among the Children of *Hagar*, the Bond-maid, from whom they sprung. Yet willingly they grant, that the Messias by a direct Line draws his Pedegree from *Isaac*, whose

Sonne

Sonne he was, to the Prophets and just men, and so he descends to the blessed *Marie* his Virgin mother. In the Alcoran this testimonie of the Family of *Adamar* is found touching *Marie*, The Angel *Gabriel* said to *Marie*, O *Marie*, God hath chosen thee, and taught thee grace, and hath in his choice preferred thee before all other women of all ages; and hath placed thee as a new *medium* or meane, dividing betwixt earthly men, and the Angels of God in the Paradise of delights. Moreover, all the Saracens speak it for a truth, That Christ, or the Messias, had power from God to work Miracles, to heale every disease, and infirmitie, to cast out Devils, raise the dead, to know the secrets of all hearts; yea, they beleeve all those Miracles to be done by him, which the Gospell records of him. This the Alcoran in the forenamed Chapter expressely testifies, That the Messias knew, & doth know all things, yea the very secrets of hearts. The words of *Mahomet* are just to his purpose, who saith, *Eise* (that is Jesus) knew every Book, and all wisedome, and the whole Law of *Moses*, he knew what men did eate and drink in their houses, and what they laid up in their Treasuries. Besides, they say of Christ, or the Messias, that whiles he was in the world he despised riches, and abandoned all carnall delights, nei-

ther had he any Concubines, which are the occasions of sinne, and a cause of disobedience. Withall their Alcoran has adopted and taken into it that speech of the Gospell, *The Foxes have holes, and the birds of the aire have nests.* Luke 9. These things, though, I confesse, they carry no authoritie for their sakes who say them, being Saracens, yet are they consonant (as may appear by our former discourse) to those things the Prophets foretold, of the first Comming of the Messias. They say in their Alcoran, That Eise, that is Jesus, is the Word of God: and this to be called the Word of God, is accounted the proper name of Jesus Christ among the Saracens: in so much as no other man is thus named, but Jesus onely, whom in the Arabick tongue they call Eise. This we further finde in their Alcoran, *God said to Eise, I am thy sufficiency, I will lift thee up unto my self, and I will purifie thee from the unbeleevers.* Consider now, O Master, how the Jewish Nation are redacted and brought to such a paucitie and smallnesse of number, by their thousand years Captivitie, that they are become the fewest of any Nation on the earth. Zach. 2. The Saracens are exceedingly multiplyed, and daily increase. The Faith of Christ hath filled the whole world, onely we are banished and dispersed all over the earth by our

angry

angry God; we remaine the fewest of any people, *Reubens* curse being fallen on us, which his father pronounced against him, *Thou shalt not excell, or increase.* We increase not at all, but the Christians, whom we hate above all Nations; they increase above all others, and all our hatred of them is in vaine. A conjoyned testimony of many witnesses stand up against us. The Christians witnesse against us, so do the Saracens also: the Alcoran, and the Gospell of Christ, which we will not believe. Which Alcoran, in my judgement, has no validitie or strength in it, seeing it contains manifest contradictions, as thou well knowest, and as it clearly is evident, the Compposers of it were very ignoramusses in the matter both of the old and new Testament. But letting that passe, what shall wee say to the Gospell of the Christians, how shall we escape that, laying this down as a presupposed truth, that Christ, or the Messias is already come? The beliefe of this principle contains nothing in it, that is contrary to Prophets, or to our Law; yea, of it we may affirme, that it is the Lamp, that gives light to all the Prophets, manifesting them, and fulfilling the promises contained in the Law, if we understand those promises aright to be meant of spiritualll blessings, as the doctrine of the Christians

Gen. 49. Ne crescas.

stians conceives of them spiritually. Nevertherlesse, O Master, in all these my doubts my anxious soul hath recourse to thee, especially, that thou wouldest assist me with thy skill about those knots, which before have been excerpt, and alledged by me out of the Prophets, forasmuch as I know, thou, who art skilled in the Arabick, wilt account the testimony out of the Alcoran no stronger than a lye, and esteem it as a Rush. Thou perfectly knowest the vanitie of *Mahomet*, who called himself a Prophet, but he did not Prophesie, or foretell any things to come; he called himselfe a Messenger sent from God, a good one surely he was, who being a corrupt and ignorant fellow, much unlike a Messenger of God, taught things contrary both to God, and his Scriptures.

The end of the Epistle of Rabbi Samuel, *which he writ to Rabbi* Isaac, *Master of the Synagogue.*

Annotations

CHAP. I.

Annotations upon the Epistolarie discourse of Rabbi Samuel the Israelite, born in a Citie of the Kingdome of Marocco.

IN the first Chapter, and in many other, he mentions the continuance of their Captivitie, from the vastation of *Ierusalem*, to be in length a thousand years, and upwards, so that it seems the Booke being Translated about the year 1239, had been hid and kept secret by the Jews, from comming into publique light some 230 years, and above. It may appear, more then by conjecture, that it was first writ about the thousand years after the entrance into their Captivitie, and the Jews seeing it like a lightsome house, and full of Candles, clearly shewing Christ to be the Messias, and that he was already come, and by them had been Crucified, they fearing if it came into open view, it might pluck away the Jewish vail of opposition to Christ, from many hearts, as plainly demonstrating their

Alfedius placeth him about the year 1090 in Chronol. Theol. So has the Note before the Book in Micropresbeutico.

sinne, and the hidden veritie of Christ the Saviour, they put this Candle or Torch under a Bushell, and kept it close many years, till this Translator lighting upon it, did publish and set it on a Candlestick, that it might give light to the whole house, both of Jews and Gentiles, in the Roman language, which is become almost œcumenicall, understood of all sorts. For they thought of this Book, as their wicked forefathers thought of *Lazarus, It were good to put him to death, because by reason of him* (being raised from the dead by Christ) *many of the Iewes would go away from them, and beleeve on Iesus.*

Iohn 12. 10,11.

The Hebrew Doctors inquire earnestly what this sinne should be, few of them have so much flesh and softnesse in their heart, as to yeeld with our *Samuel*, that it was the sinne of slaying Christ, for they invent vaine *effugia's*, and wayes of avoidance of the thought of this sinne. R. *Salomon* runnes back to the Wildernesse, and sayes, The molten Calfe is still punisht, God is yet scourging them for that Idolatry. Hereupon one teaches the Jews in every misery of theirs, to think of it. *No punishment lights on thee O Israel, in which there is not put an Ounce of the molten Calf.* But this sin God had pardoned long before Christs time. Others of them do name some great sinnes of

some

some Particular men, but looke not at the great sinne of the whole Nation. Some conclude it to be a secret and hidden sin, which is not known, that brings all these knowne punishments upon them at this day.

The great *Rambam*, the Oracle of Jewish Learning, the excellent second *Moses*, speaks his minde, as he is quoted by *Ficinus*, out of of his Book of the Ordinary Judges; *Iesus of Nazareth seemed to be the Messias, and being put to death by the sentence of the Judges, was the cause why Israel was destroyed by the sword.* But *Ficinus* is mistaken, for he meanes not honestly there, but as a Jew, hating Christ and Christians; his meaning is, That Christ was the Ring-Leader to rebellions and raising of seditions, stirring up the people to shake off the Romane yoke and Empire, which brought the Romanes to destroy them with the sword. This was his poysonous meaning, though one of the best of the Jews. The learned *Coch* in his Annotations to the Gemar. Sanhedrin, Chap. 11. sect. 37. thus senses it far from *Ficinus* his meaning.

Iesus Nazarenus visus est esse Messias, ac sententia Iudicum interfectus, causa fuit ut destrueretur Israel gladio. Marsil. Ficin. in lib. de Christ. Relig. c. 27.

This Jew rightly collects, and concludes, that that sinne which brings a longer plague, and heavier judgement, than any that went before, must needs bee a greater sinne than that which brought their 70 years Capriviey, and

The first Digression.

and what can be greater than Idolatry, and slaying of the Prophets, save their slaying of their Saviour Jesus Christ, the Sonne of God, the Prince of the Prophets; and the Center in whom all the Prophecies meet?

He saith further, that none of the Prophets do tell of their return out of this Captivitie, he is more to blame then, that at the end of every Chapter doth say, *Notwithstanding whatsoever fall out, we belong to God.* If no Prophet shew, that, being thus cast off, they belong to God, why doth he without the ground of Prophecies build upon such a thing? But herein he is in an errour; many, yea, all the Prophets do speak of their return, and the Calling of the Jews. As *Moses*, *Gen.* 49. 18, 19. *Deut.* 30. 3, 6, 8. *Esay* 11. 11, 12. *Esay* 45. 22. *and* 25. *Esay* 59. 20, 21. *Ierem.* 16. 14. *Ierem.* 23. 3, 4. *Ier.* 31. 31, 32, 33, 34. *Ezek.* 36. 26. *Hosea* 1. *last verse.* *Hos.* 3. 4, 5. *Mic.* 2. 12. *Mic.* 4. 6. *Mic.* 5. 5, 6, 7. *Zephan.* 3. 11, 12, 13. *&* 19. 20. *Amos* 9. 14, 15. *Zach.* 11. 16. And among our Prophets, none so full as *Paul*, *Rom.* 11. Besides, as *Paul* speaks to them in *Titus*, One of themselves, a Prophet of their own hath said it. Upon these words in the Canticles, *Open to me my Sister, my Love, my Dove, my undefiled*, they write thus, The holy and blessed God said to Israel, O my Children, set open to me but

Mondum omnium dierum soles occiderunt Fulgebit illis quoq; iterum suus lux. Ceteri disseceos, non excidisse certum est. Vetelegant. Cineus de Repub. Hebr. Lib. 1. cap. 18. Medras sir Hassirim, Rab. Isaac ut habetur apud Porchetum in victor. Cont. Heb. p. 2. c. 10.

but one little Cranie of repentance, though it be no bigger than a Needles eye, and I will so largely open a way to you, that shall let in your Chariots and Carriages with foure Wheels. Out of *Rabbi Levi* they have this also, If Israel would but repent one day, they should forthwith be redeemed, and presently their *Messias* the Sonne of *David* should come unto them. And indeed, their impenitency is their hardest Prophesie against them. Let them but repent, and it will turn the Captivitie of Zion.

Note the Conclusion of every Chapter, and the beginning of every Chapter are the same. Every Chapter begins with *I feare, O Master*. Their great Rabbies were called Masters by the rest, who admired their learning, sat at their feet, received their instructions, as the Oracles of wisdome. About our Saviours time they begun not onely to inlarge their Phylacteries, but to inlarge their Titles of Dignitie also, and to advance their Doctors with great names, as *Rab*, *Ribbi*, *Rabban*, *Rabbi*, which makes our Saviour note their pride in it. Those that had taken degrees in learning, and were set into a Doctors or Teachers place to teach others, then had the name of *Rabbi*, their great Master, or learned Doctor of the Chair, for such taught in Chaires, and their Scholl-

The 1. Digression.

lers sat at their feet, learning, and hearing their Documents, as *Paul* was brought up at the feet of *Gamaliel*. Sometimes they call them their wise men, sometimes Masters, sometimes Fathers. *Rambam, Rabbi Moses Ben Maimon, & Ramban*, which is *Rabbi Moses Ben Nahman*; these two famous ones were called *duo Domini, The two great Masters*. And this *Moses Maimonides* was so famous for learning, that they adde to his Titles, and some called him *The Doctor of righteousnesse, and the great light of the Captivitie*. A Doctor among them R. *Judas* is of such fame, that they call him, by way of eminencie, *Ribbi*, or *Hannasi* the Prince, *Haccadosh*, R. *Judas* the Holy. So among the *Pontificians*, they Idolize their great doctors; one must be the Master of the Sentences, another must be the Angelicall Doctor, a third the Seraphicall Doctor, this the Profound, and that the Irrefragable Doctor, another the Doctor of Subtilties; one is called *Comestor*, the great devourer of the Scriptures, as if he had eaten up the Bible for his many Quotations of it. another is called *Speculator*, as *Durandus*, *Hales*, or *Alensis* the Englishman, the Master of *Bonaventure* and *Aquinas*, he was (to his high praise in those times) called, *Fons vitæ*, *The Fountain of life, and the irrefragable Doctor*. So that to the praise of Englishmen, by the confession

Chachanim.

Constan. le Emper. in Commen. ad Ichiadæ Paraphras. in Daniel c. 1 Buxtorff. Iun. in vit. Mosis Maimon præfix. More Nevoch. Comment. in Middoth cap. 3. sect. 5.

Alsted. in Chronol. Scolast. ad cap. 37.

fession of the Learned of other Nations, it is upon Record, that not onely *Bonaventure* and *Aquinas*, and the rest, carry all the glory of Angelicall and Seraphicall learning, but even our Englishmen have been Tutors to the best of them, and have been as it were Fountains to their Seraphicall Streams: though *Fons vitæ* be a Title too Hyperbolicall, and too near to Blasphemie.

Petrus Cluniarensis and *Bede* our Countreyman too, go not in any Writings without their Title of *Venerable Peter of Clunie*, and *Venerable Bede*. *Dionysius à Rickel*, he is the Ecstaticall Doctor, *Alanus* he is the Universall Doctor. All Religions, Sects, and sorts of People are ready to get their Doctors and Teachers into too high Chairs of estimation and praises, even to *Homar* and *Hali* among the *Turks* and *Persians*, *Chud* and *Tzalet* or *Salech*, *Synaip* and *Hedres*, *Dualkiphil* and *Locman*, of which last the Proverb is, *He is as wise as Locman*, when they will name a second *Salomon*. The very deceived of our dayes do name their Teachers Apostolicall men, and men as full of new light as any, when it is indeed old darknesse and deliration: though their breath be poyson, and their doctrine blasphemie, and their visions made up of boldnesse and impudence, yet their deceived Proselites are ready

Saracen. Charech.

to

Io. Iac. Boisard. in Topogr. Romæ.

to call and count them as that marble Statue of Rome, *Buccam Veritatis*, the very mouth and cheeks of Truth. Among the Jewish dotages this is none of the least, that what their great Rabbins and Masters write, and set down they must beleeve, as this hard Statute of theirs will make it appear. Thus they write, *whosoever mocks at, or despises what our wise men and great Rabbins have spoken, he shall be tormented in hote boyling dung in Hell.* This is to make a Statute of doating. Some of them say, They that give themselves to the studie of the Bible, there is some little vertue in it, or rather none at all; but they who studie Tradition, or the secondary Law of the Fathers, there is vertue, for which a reward is due. They who studie the *Gemara*, the Talmudick Writings, there is more excellent vertue for them than others. We are furnisht by them with Stories for this: as that R. *Eleeser* being sick, his Disciples visiting him, said to him, *O master, teach us the wayes of life, that we may obtain the life of the world to come.* The sick Doctor answered thus, Be *admonished to honour your fellow-schollers, and draw back your children from the studie of the Bible, and place them betwixt the Knees of the wise masters.* *Ægroti somnia!* We leave these dotages, and pray they may recover their right senses, which will lead them

Buxtorff. in Synagog. Iud. cap. 1. ex Tractat. Erubbin.

them to these three Rules. 1. *To the Law and to the Testimonie, &c.* 2. *In vain do they worship me, teaching for Doctrines the Traditions of men.* 3. *Search the Scriptures, for in them you think you have eternall life.*

I. Esay 8.20. II. Mat. 15. 9. III. John 5.39.

Yet would I not have any build upon this those bold and blinde out-cries, Away with the Rabbins and all Hebrew writings, it is lost labour and learning to studie them, there is nothing found, all is fabulous and vain in them, of no use for a Divine. Give that Head some *Helleboro* to purge folly. It is as if one should say, What should a man do sowing Seed, for there are much Straw, Chaffe and Weeds that grow up with it? But a wise Husbandman will say, I get much good Corne, and therefore I will bestow some labour for the Cornes sake, to thresh and winnow it, and rid it of straw, chaffe and weeds. Though there be much Chaffe in the Hebrew Doctor, yet there is much good grain and fruit of profitable use, and why may we not, as husbandmen, fall to thresh, and winnow them, and read them with a fanne?

The 2. Digression.

Non recepisse zelo infantis ipsis, ut aut unt, una cum laveri sordibus eo effundendum. Schickard. apud Gassium.

For that kinde of learning the less I know the more I admire it, and with time and leisure to recover what former years have lost, taking the grisle without, when I cannot come to the precious liquor within. I judge

Paul Fagius in præfat. Flæ Thisbi.

Junius in Orat. de ling. Hebr. Antiq. & præst. Tom. 1. Glassius in Orat. de Hebr. ling. util.

in the want of it, one piece of a compleate Divine is wanting. Now we are subject to despise it, because Hebrew and Jewish learning requires more studie and judgement, then lookin upon some common Latine and English Authors, an easie kinde of studie, and almost vulgarly attainable. Good account may be given of this by some reasons, that will make it appear to be that which should bee above the contempt of ignorance. 1. In other Authors, Schoolmen, Commentators, Jesuites we use to read and studie, in which there is Chaffe enough, yet there we use to separate the precious from the vile with an *hic magister non tenetur*. 2. Of all tongues and learning it will challenge superiority, as being more near neighbour to the Divinitie of the Old Testament: therefore it is called *lingua sancta*, the sacred and holy Language, as being used by God. He was no Pamphlet nor triviall Doctor that said, A Divine was nothing else but a Grammarian of the Word of God, the Bible being the Grammer of Divinity. 3. There are many sound and rare Writings of great use among the Rabbins, among which especially the great *Moses Maimonides* carries the palme, having freed himself from many Jewish dotages, fables and Traditions. The Heroes of learning *Scaliger*, *Casaubon*, and others, will tell us

I.

II.

Nihil aliud est Theologus, quàm Grammaticus verbi Divini. Drus. in Epist. ad Senat. Antverpient.

III.

Scaliger ad Steph. Vbert. Buxtorf. in præfat. ad Mor. Novoch.

his Booke of More *Nevochim*, or *Doctor perplexorum*, is as good as the weight in Gold, and is exceeding necessary for Christian Divines. 4. There are divers places both in Old and New Testament, cannot bee well understood, unlesse wee borrow Candle-light from the Hebrew Doctors, as *Exod.* 6. 3. *Ruth* 4. 7. *Esay* 1. 29. *Esay* 12. 13. *Ier.* 16. 7. *Ezek.* 8. 14. *Ezek.* 9. 4. *Matth.* 5. 22. *Matth.* 21. 9. *Matth.* 23. 7, 8. *Matth.* 26. 23. *Mark* 7. 11. *Rom.* 5. 7. *Iohn* 7. 37. *Iohn* 3. 29. 2 *Tim.* 3. 8. *Revel.* 3. 4. and an hundred more, in which a man shall stray & stumble, unlesse he use their help. Ask *Ainsworth*, *Selden*, *Weemse*, whether they borrow nor much light from them. 5. It is confessed in Jewish matters, Rites, Customes, Sacrifices, Syrian gods, we get best helps from them, and why may we not rather chuse to have them at first hand, then to take them at a second, or rather a tenth hand? Water in the very Spring is better had, then to bee glad of it after it runne thorow ten Chanels. It is better to see with our owne eyes, then to have our Spectacles hang at other mens Girdles. We may to good purpose make use of that Jewish saying, *Let my soule be among the Collectors of Almes, rather than among the Distributors of them.* Or as *Valla*, *I had rather be a Bee that flies farre to gather matter*

IIII.

V.

A sexvius collectis, ac transfusis collectaneis, velut è decima lacuna sufforari, ut pene nihil respiant sui fontis. Eras. in compend. Theolog. R. Iose.

matter for Honey, then a Pismire, that gathers but from the next Corn field. 6. Were it not a rare thing (lastly) to be so skilled in the Jews Tongue and Writings, that one might be able to lay before them their owne vainest Fables, and confute them out of their own Books and Doctors, as many have done? This would put the Jew to a stand and admiration, and to cry out with a friend of theirs, *Propriis calamis configimur.* What a glory was it to those two Christian Divines, *Mercer* and *Vatablus*, that when they were Professors at *Paris*, the very Jews did admire them for their great skill in the Hebrew, and being so perfectly ready and read in all their Writings?

VI.

Iulian apud Theodoret. Vatablum & Mercerum Lutetiæ docentes ipsi Iudæi sunt admirati. Chamier. de Authen. edit Can. Pandrat. l. 12. c. 9.

Thus I have endeavoured to shew, that Jewish questions and vanities, being avoided, their learning is of much use in Divinitie, whatsoever is said by some; *The Crow cries one thing, and the Owl another.* Every Chapter also ends with this, *Attamen Dei sumus, Yet we belong to God, in all estates we Jews are Gods peculiar people.* There is a truth in it, they were Gods people by Covenant at first, and they shall bee called home to the Covenant of Grace at last, when they shall looke upon Christ whom they have pierced; but for the present state of them, standing out against God, and having Jesus Christ, God calls them,

All glaxx, allo wrone pthengeta.

them *Loammi, Not my people*. As concerning the Gospell they are enemies, but as concerning Election, they are beloved for the Fathers sake. Hos. 1.9. Rom. 11. 28.

CHAP. II.

IN the second Chapter the Jew reasons the case, inquiring why they observe some Legalities, as Circumcision, Sabbath, and others, but omit Sacrificing, Altars, Unction and Incense. He happily guesses, that they retain these Legall Rites now, as received not from God, but from their Fathers that were under Gods wrath. I. II. That God has given them no precept now to use them; for indeed the destruction of Jerusalem, and the Temple, the place of their worship, the taking away of their Kingdome and Priesthood, is argument enough to tell them God hath abolished their Legall observances, and delights no more in them, nor in that kinde of Government. By this he rightly acknowledges all their Jewish service is against the heart of God, and his command, and is will worship; III. Gods will-worship, but mans will-worship.

ship. 3. He takes away a reason that might be given by some, why they used not Altars, and Incense, because they were strangers, and under the Government of Kingdomes, and States, that would not suffer them to have that libertie. But this he answers to, that it is no good reason; for Kings and States that suffer them to have Synagogues and meetings, and communion in a Jewish manner, would permit them this also as well as the former: they who grant a greater thing, in all likelihood will not deny them a lesser matter. So that the conclusion he would make, is this, *God in his anger hath bereft us of King, Priest, Temple, Altars, Sacrifice, the great things of our Law, therefore he would have us leave all other our Iewish Rites also, because it is manifest for our sinnes he would have us deprived of all, and besides turn us to Christ, who hath put an end to all Iudaicall observances.* Many of the Jews acknowledge, that Sacrifices and Ceremonies were not to be perpetuall, but to continue for a time onely, and by the Messias to be abrogated. In their Talmud they have this to that purpose, *the world to come all sacrifices shall be annihilated, except the sacrifice of Confession, sic, of praise.* So the Ægyptian Moses writes, that in the time of the Messias all things shall be licen-

Hieron. de S. fide in Hebrœom. l. 1. c. 9. Ex. Bereschit Rabba.

fed, which were prohibited: According to that saying, *The Lord looseth them that are bound up*, and there cannot be a greater proof than this, that even *mulier menstruata* shall be licensed by God at that time. In the Talmud, speaking of unclean things, as the Sow, it is questioned, *why is a Sow called* Hazer? It is answered, *Because God will return it once to Israel*, that is, give them libertie to eat of it; *Hazire* signifying *reversion* or *returning*. Wherefore, by the judgement of divers of their Doctors, they doe at this day unlawfully in counting any meats unclean by the old Rule of their Law, seeing the Messias was beleeved should set these very Creatures at libertie, that they should not be bound up from free use by any Bond of Ceremoniall uncleanneſſe, as they were heretofore. When the Vail of the Temple was rent, all Legall Ceremonies were to be rent also.

The Jews acknowledge they have nothing to do now with Sacrifices, as their Ancestors had, because they are scattered from their own land, and their Temple is destroyed, which was the place destined for Sacrifices to be offered up to God, yet instead of Sacrifices they will do something, they redeem their Sacrifices with words, and comfort themselves with this, as if God did accept it as well as any Sacrifice, The 4. Digression.

crifice, that they read over Gods precepts in the Law about the kindes and manner of Sacrificing, and so they make use of, or rather abuse those words of the Prophet, *we will offer up to God the calves of our lips*; Which were a good Sacrifice, if they were good lips, confessing Christ, and guided by holy hearts, onely relying, and trusting in the all-merituing Sacrifice of Christs blood. Their R. *Simeon* saith, they despised three things, and cast them off in that speech, *We have no part in David, nor have we inheritance in the sonne of Iesse*: 1. The Kingdome of Heaven. 2. The house of *David*. 3. The Temple of the Lord. But the later Jews have cast off these three things farre more despitefully, in casting off Christ. And having thrown off God and his Temple, why may he not throw away them and their sacrifices? 10. The conclusion is against the Jews, that they do against ground and reason retain some part of their Jewish service, and let other parts be lost; as that of Altar, oyntment and sacrifice. If one be good, all is good, because all is of the same root. If God have abolished some, he would have them abolish all; and he grants the Jews are non-plus, and have nothing to say in this argument, when it is urged by the Christians.

Hos. 14.

Wolfgang. Capito in Hos. 3.

2 Sa. 20. 1.

CHAP.

CHAP. III.

IN this Chapter the Translator tells us he findes much diversitie in the Phrases of the Scripture, as they are in the Originall Hebrew, and as he findes them quoted by his Rabbi Samuel, who being among the Turks follows the Arabicke Bible, and therefore he would have the Reader note, that he quotes the Scriptures according to R. Samuel's Book, that he may prove himself a faithfull interpretour.

It is a pretie note of R. Samuel, that the first Captivitie is called but a *Transmigration*, or *passing over into another Land*, which seems to be a word of hope, that promised them they should come back again. But this last is named by a hopelesse name, *a desolation*, to let them see it is a perpetuall Captivity. That first *transmigration* or *removing*, may bee seene 2 *King*. 17. 23. 2 *King*. 24. 3. But this is a *desolation*, *Dan*. 9. 27. and *the abomination of desolation*.

A twofold misery he findes to pursue this Captivitie more than the other.

1. In the other they had Prophets in Babylon, to comfort them, *Ezekiel*, *Daniel*, *Zacharie*; but in this Captivity, no true Prophets preach deliverance: Prophecie and Vision ceaseth.

2. Again, in that other Captivity they were all together in one Kingdome, and company of known friends & Countrey-men, breaks the strong waves of an evill; but here they are dispersed into all Countries, and can converse with few of their own, but meer strangers, both by Countrey and Religion. And this is a sad thing, that they sit solitary like a Sparrow upon the house top. This the Lord threatned, to make their Chaine heavy: *The Lord shall scatter thee among all the people from one end of the earth even to the other, &c.*

Deut. 28. 64.

The 5. Digression.

This *Samuel* acknowledges, and calls *Daniel* a Prophet of God, which divers of the great and learned Jews will not admit, yet he all over honours him, and quotes his Prophecie in this matter of the Messias. It seems this man had rather cleave to Christ, who calls him a prophet, *Matth.* 24. 15. then to his great Talmudists and Rabbies, who will needs be great, by lessening some of Gods greatest Prophets. *Porchetus*, a great and deep inquirer into Hebrew Learning, proves by Jewish Tradition, that *Daniel* was held by them a Prophet; and he further saith, that among the Jews none could be found so strangely foolish, to deny the Spirit of Prophesie to *Daniel*, but onely one wicked Sadducee, called *Porphyrius*, who being convict with the clearnesse of his

Pro-

Prophecie concerning Christ, he falls like a mad Dogge a barking against the truth and Scripture of *Daniels* Prophetical testimony. Of this *Porphyrie* *Hierome* speaks in his Epistle Paramiall to the Comment on *Daniel*, to *Pamachius* and *Marcella*, where he saith this *Porphyrie* writt his twelfth Book against *Daniel*, whom *Eusebius* confuted in three Volumes. But besides *Porphyrie*, *Porchetus* might have seen some more denying *Daniel* properly to be called a Prophet of God, as the great *Moses Ben Maimon*, who saith, our Nation with an unanimous consent hath placed the book of *Daniel* in *Kethubbim*, among the holy Writings, but not among the Prophets. And the same account and reckoning they make of *Davids* Psalms, *Salomons* Books, *Esther*, *Iob*, and the Books of *Chronicles*. They say these were writt as they were moved by the holy Spirit, but it was not *vera & pura Prophetia*. But who will may see against this, *Daniel* proved to be a Prophet of God, out of *Moses Ben Maimons* own Characters of a Prophet, by *Constantine* L'Emperour

Porchet. victor. contra Hebr. part. 1. c. 3.

More Nevochim. part. 2. c. 45

In annotat. ad Rab. Iacchiad. in Paraphr. in Daniel, cap. 1. annotat. 1.

Against this opinion, which makes *Daniel* a Prophet, but metaphorically, or by way of Translation, *Guil. Vorstius* may be lookt after this, in his Annotations on *Maimonides de fundam. Legis ad cap. 7. Cuneus de Repub. Hebr.* lib. 3. *cap. 7.*

CHAP. IV.

HE rightly speaks of the blindnesse of the Jews, so their estate in the new Testament is called: *For judgement am I come into this world*, saith our Saviour, *that they which see might see, and that they which see might be made blind*. *God hath given them the spirit of slumber, eyes that they should not see, & eares that they should not hear, unto this day*. *Blindnesse in part is happened unto Israel, until, &c.* which is there said, that it is perpetuall, saith he so soone in them: R. *Samuel, Israel shall be blinded, until the fulnesse of the Gentiles be come in, and then all Israel shall be saved.*

Joh. 9. 39.

Rom. 11. 8. & 25.

CHAP. VI.

IN this Chapter he is very earnest to apply that prophecie of *Amos*, the selling of the Righteous for Silver, to be Israels sinne, in selling Jesus the Righteous Sonne of God for thirty pieces of Silver. Our Christian interpretors and Expositors, do not go that way, to apply it onely to Christ, but make it to be the sin of injustice, & cruell oppression against the poor and needy, selling away their person and Cause for Bribes. Some have a glance at this Jewish exposition, yet cannot fully like it: though

Hieronym. Carthus. Pareus Tarnovius.

Alapide in loc.

though this Jew found the Christians in his dayes much bent to expound it as he does, and let him be wittie this way, to apply all to the Jews sinne, if so be it may heal their sore.

CHAP. VII.

THe seventh Chapter arises out of his former discourse; and he layes it downe, that the Prophet *Amos* his Just man sold for silver, is Jesus the Just, the Saviour of the Christians, he beleeves it is meant of no other. This indeed is true, I. That Jesus the Just was sold for silver. 2. That this was the Jews sinne. 3. That this sinne of selling and murdering Jesus is the Gate, that lets in all their miserie. Onely here the Jew in a fourth thing has us not so fully agreeing, that the Prophet *Amos* doth directly and especially point at this sin in this place. Here the Jew is more against his own Jews, than the Christians are, and it shews his pious intention, to finde out the grievousnesse of their sinne, that takes up any Scripture, that may seem to indigitate it, to bring his people to repentance. I. II. III. IIII.

In this Chapter he admirably, and with a Beam of Christian light, applies the 53 of *Esay* to Jesus Christ, & as a Christian Expositor, opens divers things in it. As likewise that ex-

cellent and Torchlike place of *Zacharie*, which gives clear light in this truth, undeniably looking at Christ. For other Scriptures look at his good meaning, and pardon his Application. That 53. of *Esay* exceedingly straitens the learned Jews, and puzzles them in their Expositions, to make it fit for some other, rather than Christ Jesus, but divers of them are enforced to apply it to Christ.

Zach 12. The Chaldee Paraphrast and Gemara. Babylon. Grotius de veritat. Christ. Relig. in annotat. ad lib. 5. The 6. Digression.

Of the Application of the 53 of *Esay* to Christ the Messias, *Hieronymus de sancta fide*, a converted Iew, gives us his sure word, that divers of their Rabbins go that way; as R. *Osua* in *Sanhedrin*, and R. *Jose Galilæus* in a Book called *Zifrat*. Lord *Morney* brings in others of their Doctors, fitting this Chapter to him, as R. *Ula, veniat, sed absit ut videam, Let him come, but farre be it from me that I should see him*, meaning, his wounds and sufferings will be so grievous, as men will hide their faces from him. And upon *Ruth*, on these words, *Dip thy morsell in the Vinegar*, their Midrasch, or Commentary hath it, *The morsell is the bread of the King Messias, who shall be broken for our sinnes, and shall indure great torments, as was foretold by Esay.* To stop the mouthes of all Iews, R. *Simeon* the sonne of *Johni*, a chiefe one of them, writes as if he were cloathed with the Sunne: *wo* (saith he)

Hieron. de sanct. fid. in Hebræo. Mast lib. 1. cap. 11.

Mornæus in cap. 30. lib. de verit. Christ. Relig.

Porchetus.

to the men of Israel, for they shall slay the Christ. And, God shall send unto them his sonne, cloathed with mans flesh, that he may wash and cleanse them, and they shall slay him. R. Iohanan pitches truly upon the very time of Iesus Christs exercising his Ministery upon earth, agreeable to the Historie Evangelicall of his life: *Three years and a half* (saith he) *the presence of God did crie upon Mount Olivet, Seek the Lord while he may be found, and call upon him while he is near.* Which is just the common computation of the time of Iesus Christs preaching, from his Baptisme to his Passion.

Here let it be noted once for all, that this Doctour doth altogether call Christ the Iust or Righteous One, an excellent name agreeing with the Scripture, that calls him so, proving, in him there was no sinne, no unrighteousnesse, no guile, and therefore he was fit to be *Jehovah Tsidkenu, The Lord our Righteousnesse.* *Peter* preaching to the Iews concerning Christ, saith, *They denyed the holy One, and the Iust;* and *Stephen* in his Sermon calls him the Iust One. So *Ananias* called Christ that Iust One. Among the Iewish Doctours it is ordinary, to call Christ by this name, by way of excellency. *The earth* (saith one of them) *standeth but upon one Pillar, and the Iust One is his Name;* as it is in the Book of *Proverbs*, Chap. 10.

The 7. Digression. Postel. de Orb. Ter. concord.

Acts 3.14.

Acts 7.52.

Acts 22.14

Vide Porthet. in Victor contr. Hebr. part. 2. cap. 11.

In

In the end of the Chapter the Iew alledges the agreement of the Gospels relation to the Prophets prediction, concerning Christs death, wherein like a Christian he flies from the Iews, and cloaths himself with the Christians Armour of light, beleeving the Gospel which professed Iews hate with an indelible hatred.

CHAP. IX. X. XI.

IN these Chapters he proves that Christ shall have a double comming; first, in basenes and humility, then secondly, in Majesty and glory. Sometimes onely he teaches Scripture to speak more then is intended, as in the place of *Esay*, because it is said, *I made*, twice, he will have it to mean Christs double Comming. And that of *David*, *He cometh, for he commeth*, is twice repeated, because Christ shall twice appear, saith R. Saadi. But the truth is clearer, then that he need these witty (though sometimes weak) allegations.

That Christs second comming shall be to judgement, and with Fire, and glorious Majestie, he rightly and Orthodoxly holds and proves. It is a rare Testimony to the credit of our Christian Baptism, that he calls it the *well of salvation*, spoken of by *Esay* the Prophet.

Esay 12.

phet. Nay further, behold this Jew turned perfect Christian, for he confesses the summary of the Gospell, the chief sentence of it, to be very true, which is this, *This, without all doubt*, (saith he) *is to be held, that none are saved, but those that beleeve Christs first comming, and those that beleeve not, there is no ground for them to hope for salvation at his second comming.* This is the maine matter of faith in the New Testament, so that this Jew confesses like *Peter*, *Thou art Christ the Son of the living God.* Matth. 16. And I see no reason, but it may bee said to him as to *Peter*, *Blessed art thou Samuel the Israelite, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven.* He affirms the very same that is affirmed in the Gospell, *He that beleeveth on the Sonne hath everlasting life, and he that beleeveth not the Sonne, shall not see life, but the wrath of God abideth on him.* Ioh. 3. 36. 1 Iohn 5. 11, 12.

In the tenth Chapter we have some places wrought in to prove the second comming of Christ, which will not bear it, and yet divers of our Christian Expositours have taken leave to be mistaken, as well as this Jew, or rather worse; and so much the worse, because they crie out of all, which will not sing to their Violl, when they themselves are out of tune. *Cramer*, undertaking the clearing of The 8. Digression. Cramer in Schol Prophet. clas. 3

Prophecies concerning Christ, finding fault with those that do not make *Zach.* 14. 3, 4, 5, *&c.* to be meant of Christs Ascension, and the cleaving of the Mount of Olives, &c. to be meant of the Apostles sending out to the Gentiles, he names among the rest our *Marotheus* in this place applying *Zachary* to the second comming of Christ. Surely it is not meant of Christs second comming; but (as *Calvin* hath it) of an illustrious presence, and manifestation of God in his power and might, evident to all, that Jerusalem shall not be in a shady Valley, but shall be conspicuous, and open to a glorious view for all Nations to see it, and admire it. It is true, *Samuel* is mistaken, and so is *Cramer* too, for because there is mention of the Mount of Olives, it doth not follow, that therefore Christs Ascension must be pointed at. But the *Lutherans*, *Cramer*, *Hannius*, and others, plow deep furrows upon *Calvins* backe, because he will not swear to their Interpretations. Our Christian Mour makes use of the third of *Malachie* too, to prove Christs second comming; *But who may abide the day of his comming?* Divers of ours are also to be blamed for this, that wheresoever in Scripture they meet with a terrible day of the Lord, they presently apply it to the day of Judgement: yet he sees little that sees

Hæc particula ad posteriorem adventum accommodari potest: proprie tamen pertinet ad priorem: quia de nuntio fœderis loquitur, id est, de institutione Legis Evangelicæ. Fer. à Figueiro in Malach.

sees not this to be meant of Christs first comming, whose preaching, and pure doctrine of Gospell, was terrible to prophane ones, and Hypocrites, Scribes and Pharisees. Besides, it signifies the misery, sorrow and captivitie, which should befall the Jews in, and after the comming of Christ, not by Christs fault, but by their impietie and infidelitie, rejecting Christ: so as his comming proves terrible to them.

In the end of the 11 chapter, he hath two excellent things concerning Christ, wherein he speaks Christianisme most Christianly, and brushes himself clean of the least Jewish moat.

1. He concludes it from Scripture, that Christ, and Christ alone, is the True and Righteous One: All men, best of men, were sinners, but Christ was sinnlesse. And in this he preferrs him before *Moses*, and all other holy Ones, which no Jew will do, just as *Christ* is preferred in *Hebr.* 3.

2. He makes disobedience and infidelitie in Christ, the damning sin. This he proves as the Authour to the *Hebrews* proves it: compare his words and those of *Hebr.* 10. 28, 29. and you shall see such an agreement, as if he had proposed those words, and that Text to be followed, He *that despised Moses Law, dyed without mercy, under two or three witnesses.* He has

it like to that; *If they were worthy of death who beleeved not Moses, who was two degrees behind Christ, he was but a temporary Saviour, and he was a sinner; Of how much sorer punishment suppose ye shall he be thought worthy, &c. how much more* (saith our *Samuel*) *are they worthy of this Iudicatorie of fire, who beleeve not, nay, who blaspheme this Christ, who is a Righteous One, and who saves eternally.* O that this lightsom beam of truth had pierced the hearts and breasts of all the dark-spirited Jews! O that all of them saw with *Samuels* eyes! The Lord perswade these Israelites to dwell in the Tents of *Samuel*, and to come and see.

CHAP. XII.

THe Ascension of Christ he proves and beleeves, which no stone-hearted Jew will by any means admit into thoughts of probability; for they are so farre from beleeving his glorious Ascent into Heaven, that they make his Descent into Hell their chief and unquestioned Article, with the most horrible blasphemy affirming, that our Christ is tormented in Hell, in boyling and scalding (*Zoah*) Dung, because he rejected, and despised the Traditions and Doctrines of their holy Elders and *Chachamims*. Yea, they make him a false Prophet, and to be a prophane wretch,

as *Esau*. And in the most secret Books and Papers kept among the Jews, (which they will not let every eye see, but such as are rightly Jewish, that is, stiffe enemies of Jesus) this they teach and write, That the soul of *Esau* entred into the body of Christ, and so he was just such a wretch as *Esau*, or *Edom*. And this may perhaps be one main reason, why they call all Christians Edomites, as thinking wee follow, and put our trust in Christ, who is as Edom with them. He applyes the 24 Psalm to the Ascension of Christ, which divers Christian Expositours by Prophesie will have pointed at, and by allegory allude to. This Author makes some ask the question, *who is this King of glory?* And he sets the Angels to answer the question, *The Lord of Hosts he is the King of glory*. This way *Ierome* goes, making a Dialogue betwixt Angels and Devils. *who is the King of glory*, say the Devils? The good Angels answer, *The Lord of Hosts, mighty in Battell, he is the King of glory*. This Jew (it seems) had studyed not onely the Christians Gospell, but Christian Interpretours, and Expositours of the Bible. And though this be no strong proof of Christs Ascension, (but rather *Davids* Song about the building, and setting up the Temple, and the glorious gates thereof, for the Lord of Hosts to come enter

The 9. Digression.

Hieronym. in Psalm. Stapulensis Schol in Dyonys. Areop git. Baptist Folengius in Psal. Barth. a Koppen. in Psa. 24. Piscator. in Psal.

and dwell in it) yet the Jew shews us how willing he is, to admit the doctrine of Christs Ascension, and to follow Christian Doctors.

The 10. Digression

This Jew, though he sometimes uses the Scriptures, with meanings and applications scarce genuine, yet in his application of the 63 chapter of *Esay*, vers. 1. to the exaltation and triumph of Christ over his enemies, he hath done more rightly, than many of our writers and Christian Preachers, who commonly do apply this place (by a vulgar and received errour) to the Passion of Christ. How often have we heard these words quoted thus, He *trodd the Wine-Presse of his Fathers wrath alone*, that is, He *alone suffered, and underwent his Fathers wrath for us*? If it had been meant of Christs Passion, it would have been passively, *I was trodden in the winepresse alone*; and not Actively, I *have trodd it*. It is the Grapes that suffer treading and pressing, not he that treads. 2. Again, he is said to be glorious in his apparell, when he comes from treading the Wine-Presse. Now Christ in his Passion was either quite naked, as many think; or else but in one part very slenderly covered. Now if his Body, or that mean Cloth were sprinkled with his own Blood, this was no very glorious apparell, for one to appear thus miserably. But for Christ in his Ascension to appear

I.

II.

and in his Triumph to shew himselfe, with garments all stained with the Blood of his enemies; this is glorious raiment indeed. The triumph of the righteous is, they shall wash their feet in the blood of the wicked. Psalm. 58. 10. Now the phrases in this Prophecie, which seem not Christs Passion, but his enemies Passion, travelling in greatnesse of his strength, that is, strongly conquering, and destroying his adversaries. *Mighty to save*, that is, *to grieve*, he doth not say, *Mighty to suffer*. Garments like him that treadeth the Wine-fats: the blood of enemies, like the juyce of Grapes pressed, are sprinkled on him that presses them. *I will tread them in mine anger, and trample them in my fury.* Iohn were of Christs passion, it should be, *I am tredden in Gods anger, and trampled in his fury. The day of vengeance is in my heart*, that is, *Like a Conqueror I will now take vengeance of mine enemies.* This phrase of treading as in a Winepresse, is used in Scripture elswhere, to shew what they suffer that are trodden, as *Lament.* 1. 15. Now Christ saith, He trod, and was not trodden. 5. He is said to come from *Edom*, and *Bozra*: by Edomites conquered and destroyed, he sets out, under that particular name, Christs universall conquest and triumph over all the enemies of the Church. And in this

Psalm. 58. 10.

III.

IIII.

V.

Exposition

Exposition, this Jew applies the Prophesie better then many among us. It is true, divers of the Ancients have swallowed this without chewing, to be meant of Christs Passion, but whosoever looks into the Text, and the Phrases of it, will see it rather points at Christs Resurrection and Triumph, then his Passion. We are too prone to take these things upon trust without examination. The Fathers were more excellent, and so the Ancients, for sound pietie, then for sound Exposition, and dextrous Application of Scripture. Why may not *David* sometimes lay by the Spectacles of his ancient Fathers, and say, *I have more understanding than my Teachers*. The learned and judicious *Mercer* confesses, that our Divines are asleep, when they expound this of the Passion of Christ. *Daniel Cramer* quotes the very place of R. *Samuel*, to maintain this Prophesie, as appertaining to Christ against the Jews. He handles the controversie of the Blood here, whether is meant the Blood of Christs Passion, or of his Enemies Passion, and would reconcile both, as making Christs victory to begin with his own Blood and end with his enemies blood: and refers to the disputes of *Lyra* and *Burgensis* about it. Onely in an heat he falls foul upon *Calvin*, as did *Hunnius*, and must needs be very angry with

Of the Ancients, yet Origen in Matthæum 15. Tract. applies it to Christs Ascension & triumph.

Ps. 119. 99. Nostri minus recte de passione Christi exponunt. Ioan. Mercer in Comment. ad Cantic. c. 5. v. 10. Cramer. in Schola prophet. Class. 3.

with him, because he will not altogether expound Scriptures, as they do. *Præstat*, saith he, *Calvinum, qui solus sapere vult, solum relinquamus, ut solus sapiat.* But his passion clouds his eyes, for others beside *Calvin* have seen that common way to have but poor grounds, as *Junius* and *Tremelius*, *Mercer*, *Tarnovius*, *Musculus*. This I say, not to disallow and throw by the Ancients in all things, but onely to stirre up Divines that have eyes, to use their eyes. *Pelargus* and others have cited divers of the Ancients, applying this to the Crosse, and make it, *Torcular passionis Christi*; but their meaning is no way literally or directly to be found here.

Vide Tarnovium in excitat. Biblio. pag. 418. edit. 2

The 11. Digression.

Observe how fitly this Jew applies it to their Captivitie, *whom hath he trod in his wrath but us Jews? we are they that have been in the winepresse this thousand years.* Yet O the fearfull wish of this Jew, that though he be convinced to be a Christian, yet he wishes the Candles of conviction were blown out; here he speaks like a Jew indeed, that hates the clear prophesies of Christ. *Would to God* (saith he) *when we slew the Prophet* Esay, *we had blotted out this testimonie of his, so manifestly pointing at Christ, that it might not be read and be against us.* Here he writes out of an exceeding naturall love to his countrey-men and

kinred the Jews in an extasie of Passion. The Apostle *Paul* has an extraordinary vote and desire another way, and beyond rule, when he thinks of the miserie of his countreymen and kinred the Jews. This is to be beleeved, the Jewes will not lose, nor blot out any part of the Old Testament, no not that which seems most against them, though this man in a passion write thus; for they most charily preserve it as their lives, and will not suffer it to be corrupted or mutilated in a word, syllable, or letter: Yea, so religiously do they devote themselves to the letter and writing of the Bible, that they say, if a man through ignorance, malice or impietie, should change one word in the Bible, there is great danger the Lord for that inexpiable offence should throw the world back againe into its ancient indigested Chaos of confusion, because God created this world onely for the Scriptures sake. So exact are they, that no part of the Bible be either lost or corrupted, that they have noted down in their *Masora*, which they call The Hedge or Fence of the Law, not onely every word how oft it is used, but how oft it is in the whole Old Testament to be found with such a Pricke, or with such an Accent. Nay further, and which is a miracle of diligence and faithfulnesse, they have

Rom. 9.

Sal. Glassius in Philolog. Sac. lib. 1. tract. 1. de Text. Hebr. in vet. Test. puritate. Spanhem. in Dub. Evang. p. 2. dub. 88, 89

have set downe how many Verses there are in every Book, and have numbred how often every letter is used in the Bible. As the letter *Aleph* or *A* is found by number to bee 42377 times. *Beth* or *B* 38218 times; and so have they taken notice of the rest, to remember how often each letter is used. This doing, quickly would be discovered their unfaithfulnesse in leaving out or corrupting the Scriptures; and that by the Candlelight of their own industrie. Hereupon *Austin* calls the Jewes *Capsarios nostros*, *The Christians Library or Bible keepers*, because they with marvellous diligence have preserved the Old Testament from corruption and losse, even in corrupting and losing times; and are as wooden Candlesticks to the Gentiles, holding out the light of the Law. He quoteth the 49 Chapter of *Genesis*, which he calls the Booke of the Generation of the Creatures of *Iudah*, that is, Of the Children and Off-spring of *Iudah*. Well may I here take occasion to give a reason, why men onely sometimes are called *the creatures*, and *the Creatures*, and whence it arises. To which purpose our understandings may well and soundly take hold on this, that the word which signifies *creatures*, properly in common use among the Hebrews, signifies onely men sometimes, καθ' ἐξοχὴν, as being the

Austin. in Orat cont. Iud. Pagan & Arian.

excellentest of subsolar Creatures. The same Phrase and manner of speaking is much taken up in the Orientall Languages. I shall call in my Witnesse, and he may stand for two or three, he is of such standing and perfection in the Academie of most exquisite learning, it is *Hortibonus*, or *Casaubon*. *In the Arabick Geographie* (saith he) *in abundance of places we finde the frequencie and fulnesse of Cities thus described, the Author saith, that in them there are many Creatures, that is to say, Men.* This may well agree with our *Samuel*, who wrote in Arabick, and this may be a good note affixed to the latter end of the 16 Chapter of *Marks* Gospell, to the illustration of it. *Go into the whole world, and preach the Gospell to every Creature.*

Isaac Casaub. in Epist. lib. Car Labbæo, Epist. 84. Ioe Schindler in pentaglott. in Bara. *Plerumq; de hominibus maxime in plurali usurpatur* Coch. in Tit. Maccoth. c. 3.

CHAP. XIII.

THe corporall Ascension of Christ he goes about to prove by those Scriptures that speaks of the exaltation and elevation of God, which he saith must properly be meant of Christ, according to his humane nature, because the meer Deitie is subject to none of these Sites or Postures. That of Psalm 68 is applyed to the Ascension of Christ by S. *Paul*, so that R. *Samuel* the Jew is not asham-

Ephes. 4.

med

med to follow S, *Paul* the Apostle of the Gentiles, in beleeving and asserting the same truth, Ephes. 4.

He quotes something out of the Prophet *Aser* in his second Chapter, but he forbears the prosecution of it upon this reason, because that Prophesie is lost, and is not to be found. The Translatour he brings his judgement about the Prophet *Aser*, and reproves the ignorance of R. *Samuel*, that he should think the Prophet *Aser* to be lost, when he is not. And his reason is, that the Prophet *Aser* and *Haggai* are all one, onely *Haggai* is the Hebrew Name, and *Aser* the Arabicke name of the same Prophet, which R. *Samuel* did not know, or at least did not call to minde when he writ. Now it were good to umpire the matter betwixt *Alphonsus* the Spanyard, and *Samuel* the Jew, and upon looking into it, the Translator will be found in some fault. Suppose there be some agreement betwixt *Haggai* and *Aser*, in their signification. *Haggai* signifying one that solemnizes and keeps a holy, and festiall day of solemnities, that rejoyces festitally; and *Aser* comming of a Verbe that signifies to make blessed and happy, which may accord in this, that the dayes of re-edifying the Temple, and Jerusalem, in which times *Haggai* prophecied, were holy, festiall and The 12. Digression.

blessed dayes. Though there be some similitude, must there be Identitie? How doth *Alphonsus* know that *Aser* and *Haggai* in the Arabick Tongue are the same Prophet? This
I. may be disproved two wayes. 1. Because R. *Samuel* writ in Arabick, lived among the Arabians, and being both a Jewish and an Arabick Doctor, he was likely to know as well as *Alphonsus* the names of Prophets in the Old
II. Testament, both in Hebrew and Arabick. 2. If *Aser* and *Haggai* be all one, then let the Spaniard shew us this that he quotes in the Prophecie of *Haggai*, of a man ascending from the midst of the Sea, and comming up to Heaven. He must coyn a new Prophecie of *Haggai*, if he will finde this in it, for our Old Prophet, neither in first, or second [redacted] Chapter has any such thing. However we speake of this obscure Prophet *Aser*, which cannot be found what he was, yet we may well conclude for the Authour against the Translatour, that these words are not to be found in the Prophet *Haggai*.

Since these Notes I have found something that is like this which is quoted, but neither in R. *Samuels* obscure *Aser*, nor *Alphonsus* the Translators *Haggai* chap. 2. but in the Apocryphals of *Esdras*, *Lo, there arose a wind out of the sea, and lo, that man waxed strong*
2 Esd. 13. 2,3.

the thousands of heaven. *Iunius* reads it, *Quidam ut ventus*, A *certain man as the winde came from the sea.* It should be translated *a Man*, not *a winde* that did rise out of the Sea: so the third Verse intimates, *that man waxed strong*, not *that winde.* For rising of the winde is not the thing, but the comparison accompanying and illustrating the appearance of the man. I think (pardoning the errour of the Authors and Translators Quotation, both of the Name, and the Book, and Chapter) I am the *Oedipus* of this Riddle. And it may well be his meaning was of this place, for in this book he doth (besides this) make use of the Apocrypha, as Chap. 19. he quotes a place out of Jesus the sonne of Syrach, and in chap. 20. he has out of the same Book. Besides, he is subject to some mistakes, for in that 20 chapter he cals it *Salomons* writing, when it is the Sonn of *Syrach*; and in this 13 chapter he quotes a place in *Esay*, when it is in *Ieremie*, *Aliquando bonus dormitat* Hebræus; calling *Esdras* *Esd.*

Among those were assumed into heaven, he names *Methusalem*, and takes it for a thing granted and known among the Jews. But we must beleeve *Moses*, who saith, that *Methusalem* when he had lived nine hundred sixty nine years, dyed; he doth not say he was translated, Gen. 5. 27.

ted, which he had newly said of *Enoch* his Father. The Greeks errour is, that he lived 14 years after the floud, and was with *Noah* in the Ark, which errour comes out of the Septuagints false computation. And some of the Jews (it seems) are in this errour, that because his Father was taken into heaven in his body and soul, so was *Methusalem* too. But they that compute and reckon according to the Hebrew numbring of the years, do agree, that *Methusalem* dyed that very year the flood came. Others think he dyed six years before the floud. He concludes the Chapter with asserting the wonderfull birth of Christ, born of a Virgin, without a man, to be a very truth, and plainly foretold by the Prophets of God. Wherein he grants for a truth one of those six things, which are the main Controversies betwixt the Jews and Christians. He takes indeed one place to prove the birth of Christ by a Virgin, which I dare not say flatly that the Prophet did speak it with any relation to the birth of Christ. It is that of *Ieremies*, *The Lord shall create a new thing upon the earth, a woman shall compasse a man.* I know the stream of Expositours runn that way, to make it point at Christs Incarnation, both ancient and modern, which made that *Lutheran* Beadle provide so terrible a whip for *Calvin*, and lash him

August. de Civ. D. lib. 15. cap. 11.

Ludovic. Carret. in Epist. seu libro visor. divin.

Ierem. 31.

him with *Calvinus Iudaizans*, *Calvin turn'd Iew*, becauſe he knew no reaſon why theſe words (and other places of Scripture) ſhould be thought a plaine Prophecie of Chriſt. Neither the conſequents, or the Antecedents do give any great light to that ſenſe. And let a man perpend and conſider it well, whether the interpretation of *Calvin* be ſo ſtrange a thing to the meaning of the Prophets diſcourſe and Sermon. He is ſpeaking of Gods delivering his people from the power of Chaldeans, and it ſhall be ſo wonderfull, that he ſaith *A woman ſhall compaſſe a man*; that is, the weak and low-brought Iſraelites, that may ſeem to be compared to women, being furniſhed with new ſtrength from God, ſhall prevail againſt the Chaldeans their potent enemies, that are ſtrong men; and thus women may be ſaid to bring men into ſtraits. Others beſides *Calvin* have thought this ſence to be more litterall and proper to that place then to expound it of Chriſts Birth. *The L. ſhall create a new th. up. e. a wom. ſhall comp. a man*: that is, This wonderfull and new thing will the Lord bring to paſſe, the Church of the Jews, that like a wandring and ſtrange woman is departed from the Lord by rebellion and Idolatry, to whom

The word Sabab doth not onely ſignifie to embrace lovingly, but in an hoſtile manner as an enemy, to encompaſſe, beſiege and ſtraiten. So is the word uſed in Pſa. 22. 13. and 17. It is alſo plainly taken for beſieging Eccles. 9. 14.

she was betrothed once, she shall come with bitter repentance, returning to her first Husband, & embracing him again graciously whom she had vilely forsaken. This is that new and wonderfull thing that the Lord should create in this impenitent and wicked people, a new heart to return unto him. This is commonly called *A new Creation*. And if in this *Calvin* play the Jew, then *Luther* was a Jew, and divers others, who could not with their best eye-sight, spie the Incarnation of Christ plainly and clearly in that Text of the Prophet. And if we do not take that peece to confirme Christs spotlesse birth, yet do we not want clear proofs and Prophecies against the gainsaying Jews, to make it appear as noon-day.

Vide Tarnov. in Exercitat Bib. Quousque averteris ô filia, quam reducam? Nā Dominus rem novam creabit in terra, ut qui prius fœminas se gerebāt, viri fiant. Thus Luther in his Bible at Witenberg, put forth in the years 31, 34, 36, and 38. See Iun. & Tremel. Notes on that place, not pointing to the Incarnatiō. Isid. Pelus. lib. 2. Epist. 95. Alex.

Against the applying of the Scriptures unduly and unproperly to Christ, the words of the ancient Pelusiot are ponderous, and precious; *This course* (saith he) *puts harnesse upon the Gentiles and Heretiques in their contentions with us; for when we torture and wrest the Scriptures, which are not meant of Christ, to bring them to point at him, we bring suspicion upon those other Scriptures, which (without any wresting or wringing) do lay plainly their meaning in Christs bosome.* And the great Schoolmaster *Aqui-*

Thom. p. 1. qu. 32. Art. 1.

as writes with a Quill of the same Wing, *when a man,* (saith he,) *going about to make proof of the Christian faith, shall bring reasons whose clearnesse is not convictive, and in a sort coactive, that they cannot be denyed, he layes himself open to the scorn and derision of Infidels and unbeleevers, for they will presently conclude, that we lean upon these Reeds, and that these weak reasons are the inducements to our faith, and the grounds our belief lies upon.* Whence we draw a Theologicall Canon, That Divine truths must be urged and confirmed by indubitate and clear Testimonies, else it turns to the detriment of the sayers, and it will not convince the gainsayers.

Quemadmodum advocatus causam perdit: sic vulgares & triviales concionatores sæpe numero concionem habent cõtra hereticos, & eos imprudenter adjuvãt. Sic arma capienda sunt ut hostis vulnera sẽtiat. Nic. Clenard. epist. Abbati Tongellarensi lib 1. Fesæ.

CHAP. XVI.

SPeaking of Jews reprobation, and Gentiles election, he tels of the Jews proud boasting that they are the sonnes of *Iacob* and *Israel*; pride and contempt of all people in the world besides themselves, is the proper fault of the Jews. He reasons the case here well, Why should they thus contemn and scorn the Gentiles? They say, they onely are Gods portion, and onely fall under the care of his Providence; and the Gentiles run at large without the guidance

R. Iachiad. in Paraphras. in Dan. cap. 7. Constantil. Emper. in Annotat. ad R. Iachiad ubi citat Abrabanelem in Exo.

of Gods Providence: yea, their Land of *Canaan* is the onely fit and apt place in the world to be the subject of Gods providence. With them, onely the Jews shall rise again, and the Gentiles shall have no resurrection. *David* shall confirm this their opinion in his first Psalm. In their Talmud they say, It is not murther if a Jew kill a Gentile; nor is it perjury if he falsifie his promise to him, confirmed by oath. Yea, their Talmud commands them to hold the Christians in esteem as bruit beasts, and no otherwayes to use them, then as they use beasts. These, and many such like, lets us see how the Jews pride themselves, and cast the Christians & Gentiles low enough in the Court of honour.

There is a saying much in the mouth of the Iews, Omnes sectarij sibi to pereant. In Maimonides his 13 Articles, he saith, They shall all perish that do not beleeve them Grotius in Annotat. ad lib. 2. ver. Christ. Relig.

A learned Jew of these times treating of the Resurrection, has a Chapter on this Head, *An etiam Gentes resurgent, whether the Gentiles shall rise again, or no*; he indeed concludes, they shall. What is the reason that the Jews every year on the eight day of the moneth *Tebeth*, which answers to our *December*, do keep a solemn Fast, sorrowing and humbling themselves, in the remembrance of the Scripture translated by them into the Greek at the instance of *Ptolomæus Philadelphus*? Do they execrate and abho

Menasseh Ben Israel, de Resur. lib. 2. cap. 9.

Ling. Hellen. ossileg.

abhorr the memory of that act? It seems it is out of meer hatred and envy that any good, or any knowledge of God should be scattered among the Gentiles. We hear of old they could not endure to hear *Paul* to speak one word more, when they heard this from him, that the Lord said to him, *Depart, for I will send thee far hence unto the Gentiles*; so soon as this is mentioned, then they crie out *Away with such a fellow from the earth, for it is not fit that he should live.* In their Stories, as that of *R. Iosue Ben Levi*, that was up and down heaven and Hell, he findes Christians, and abundance of all Nations in Hell, but we hear tell of no Jews there. It is well that God follows not the Jews rule, that scorn all but their own people, *But in every Nation he that fears God, and works righteousnesse*, and Gentile as well as Jew, *is accepted with him.*

Act. 22. 21, 22.
1 Thes. 2. 16

Pet. Cluni. ac. ex Talmud.

CHAP. XVIII.

HE admirably agrees with S. *Paul* in the Application of the nineteenth Psalm to the preaching of the Gospell by the Apostles, *Their sound is gone out into all the earth, and their words into the ends of the world.*

CHAP. XIX.

HE applies the Prophecie of *Joel* about the Old men dreaming dreams, and the young men seeing Visions, to the Apostles, and the abundant knowledge of God they had above former times, just as S. *Peter* applyes it *Acts* 2. so that he is an Asserter of the truth with *Paul*, he applyes the predictions of the Prophets Evangelically with S. *Peter*, and will needs discover himselfe a Christian every way. He makes one notable observation concerning the faith of Christ, That of the Apostles of Christ that embraced the Faith, not one of them did ever recant and return to embrace the Jews faith any more. *Iosephus* the Jew does highly applaud the followers of Christ for their constancy. Writing of Christ, he saith, *There was at that time one Iesus a wise man, if it be lawfull to call him a man.* Mark how this Jew inclined to think there was a Deity in Christ, and something super humane. He proceeds. *This same Iesus did bring to passe incredible works, and he was a Master to men that did receive the truth with much delight and pleasure in it. Many Iews, and many Greeks did he draw unto him.*

Iosep. Antiq. Iud lib. 18. cap. 14.

This

This is he that was called Christ, whom when Pilate *had caused to be crucified, being accused of the chief of our Jewish Nation, yet they that loved him at first, would never give over loving him, and cleaving to him.* A rare testimony is this of the constancy of Christian Disciples and Followers of Christ. I omit that he saith of him, that he appeared alive again after three dayes, according as the Divine Prophets had foretold these, and many other admirable things concerning him. Is not *Iosephus* here turned Christian too, making this to be him the Prophets spoke on?

CHAP. XX.

IN the twentieth Chapter he commends the purity and cleannesse of the Christian Rites and service by Bread and Wine, and preferrs it before the medling with the flesh and fat of Beasts slaughtered for Sacrifice by Jews. He makes Scriptures of the Old Testament plainly before-hand point at the bread and Wine in our Sacrament of the Lords Supper. Onely he puts in Water as well as Bread and Wine into that Sacrament, and will make good that new practise of mixt Wine by an old proof from

Salomons

Salomons Proverbs, where Wisdome propounds mixt Wines: and so it was applyed to his hand long before him by S. *Cyprian*. And *Cyprian* indeed doth speak of mixing Wine with the Water in the Sacrament, and in that Epistle *Dominica Traditio servetur*, at which the Papists shout for joy more then Boyes when they have found the black in the Bean, as imagining this to be a strong ground for their weak opinion of unwritten Traditions. But herein our Romanists run away like Boyes with a wrong errand, for though *Cyprian* commend the mixing of Wine & Water, as *Dominicam Traditionem*, yet doth he not mean an unwritten Tradition, for he goes to prove it from the Scriptures, as from that of Water and Blood issuing from our Saviours side on the Crosse. And he saith of the Institution our Saviour gave a mixed Cup. You may see *Durands*, and the Papists foolish mysteries in their mixing of water with their Wine. *In vino sanguis Christi, in aqua populus repræsentatur.* And it is very true the Fathers in former times of old did use *Vinum baptizatum*, or *Crama Eucharisticum*, Wine tempered with Water, as some call it, because in the places where they lived the Wine was so strong it had need to be

Cyprian Epist. 3. Cæcilio lib. 2.

Ration. Divin. offic. lib. 2. c. 30. Consecratio valida est cum solo vino.

Tolet. lib. 2 de Institut. Sacerdot. cap. 25.

Whitaker in disput. de Sacr. Scrip. cont. 1. Quest. 6. cap. 12.

well tempered with water, at those times especially when they studyed the most sobriety and temperance, in drawing near into fellowship with Christ. Now *Cyprians* intent was not so much to prove, that we ought to use Water with our Wine, as to disprove the judgement and practise of the Water-Heretiques, the *Aquarii*, that did contend onely water was to be used in the Sacrament, and so did celebrate. These *Aquarij* were also called *Hydroparastatæ*, an ancient Heresie, that defended water was onely to be used in the Sacrament. The *Armenians* that said, onely Wine without water was to be used, were both in ancient times counted Hereticks. Moreover, beyond all this, the Ancients some of them did not onely mixe cold Water, but (which some not acquainted with antiquity will wonder at) they did mixe hot water, or boyling water with the Wine. And this hot water they thus infused in way of devout significancy, to minde the faith of the Receivers, that the Blood and water which flowed from Christs Side, were not dead and cold Elements, but that they were lively and effectuall; even hot water and blood, issuing from one, had yet the heat of life in him.

Theod. Balsamon in schol. ad Synod. in Trullo Can. 32.

CHAP. XXIII.

HE hath a notable way to follow Allegories, and indeed the Genius of those times made many Christians in their writings on Scripture altogether Allegoricall. That of *Salomon, Better is a morsell of Bread with love, then a stalled Ox with hatred*, is a Pool well fishit; when he can catch this Fish in it, that it means the Christians bread in the Sacrament is more acceptable to God, then the Jews killing a fat Oxe for a Sacrifice. This Jew, as our Saviour said of the young man that came to him, and answered prudently, may well have it said of him, Verily he is not farre from the Kingdome of Heaven; for here he commends the *New Testament*, and gives an Epithite as high as he can to the Gospel of S. *Matthew*, calling it, *The glorious Gospell*. And in it he praises that Stature of patience our Saviour will have observed by his subjects, *If any man smite thee on the one Cheek, turne to him the other also*. This is better testimony, and fairer language, then the rabble of the *Rabshakeh* Jews, both cursing and cursed, do commonly give, who call the Gospell which is *Evangelium*, in scorn,

16. Digres.

Aves

Aven Gillaion, the Volume of lies, or vanities. His perfidious fellow Rabbins will not thank him for writing so to the credit of the Gospell, or praising any of the Precepts or Lessons of Christ; they can read him another Lecture out of a Book among them called *Toledoth, Iesus*, wherein they reach to blaspheme high enough, and then they speak (as they think) well enough of Christ. That book is full of blaspemies, calling Christ *Talui*, *A Gallows Clapper*, or *A hanged Thief*; *Mariam, Harriam, Mary* the blessed mother of Christ they call *An heap of Dung*. In their calling *Mary* (as my Author has it) *Harriam*, I know not whether he doe not rather meane *Chorim*, which is obscene and filthy in the sense of it. As for *Hariah* it signifies *A woman great with Childe*, and if they call her so, they do it to blot her Virginity, as if she were begot with Childe by man, and so (with mouthes running over with blasphemy and lies) they call her *Sonah*, *a Whore, or unchaste woman*, *the polluted one of the world*. The Apostles and Martyrs of Christ they call *Lenones*; the Bread in the Sacrament, *A polluted Body*; the Church, *Errour*, and Preaching, *Howling*. They call our Festivall of the Lords Day, *the day of ruine*

Munster. in Annotat. ad Hebr. Evangel. Matth. c. 1. Sed patibulo affixus interiit. Quid istud ad causam? Arnobius. Wolfius in memorab. lect. Tom. 2 centen 16. De voce Halma Virgine & Iudeorum convitijs vide Iunium in Parallel. lib. 1. par. 4.

Munster. in Annotat ad Hebr. Evangel. Matth. c. 1. Sonah is the word by which Rahab is called Iosh. 2. 1.

Domus cloacarum; diruat Deus. Hieron. de sanc. fid.

and destruction; the Christians little on they call *Vermine*, or *creeping things*. The are commanded when they passe by th Churches or Oratories of Christians, to sa this, *The Lord destroy these houses of Offic* Out of the word *Jesu* they make the num ber by the Letters of 316. and there the have Curses and blasphemies scarce to b named. O the patience of the just Jesu that endures these wretches Hellish Bla phemies, & doth not suddenly let the Oce of his wrath on earth carry them with strange Wave to the Ocean of everlastin fire in Hell.

CHAP. XXVI.

IN this Chapter, that God hath let th Jews fall from him by a flatt Apostasie is the thing he would leave as a true conclu sion in the conclusion of his Book, draw from all the pre-cited Authorities, for them deeply to weigh and consider. Two thing I specially minde in his Confession, whic

I. are meer Jewish vanities. 1. The first, th they very earnestly, though very idlely, d look for another Messias then Jesus Chris but all their expectations miscarry, provin

II. abortive and uncomfortable. 2. The secon

is, that the Jews in their empty imaginations among themselves in their Synagogues, do whisper this as a truth, which is a clear lie, *That their Messias was born in the Babylonian Captivity, though he do not yet manifest himself to Israel.* For the first of these, how vainly they look after other Saviours, I shall prove by an Historicall exemplification annexed to that speech of our Saviours to the *Jews*, to verifie it, *I am come in my Fathers Name, and ye receive me not, if another shall come in his own name, him ye will receive.* Iohn 5. 43.
Our *Samuel* could give us in a large Catalogue, how oft the *Jews* have been gulled with *Pseudo-Messiahs*, and *false-Christs*, that came in their own name; and the poor *Jews* have madly dored on them, as the only promised *Messiah*. I shall endeavor to give some account of the notablest delusions that that people has groaned under in this kind. There were of these false-Christs, seducing many, some before the destuction of *Ierusalem*, and some after, which for methods and orders sake, we will in that manner reckon up. 17. Digres.

1. There was one *Theudas* mentioned in the *Acts* of the Apostles, *who rose up, boasting himself to be some body, to whom a number of men, about 400 joyned themselves, who was slain, and all, as many as obeyed him, were scattered,* I. Acts 5. 36.

Gerhard. Harmoniæ Evangel. cap. 160.

tered and brought to nought. There is some difference about the time when this was, & whether *Gamaliel* mentioning one *Theudas*, & *Josephus* writes of another, not this same. This *Theudas* that *Josephus* speaks of was when *Cuspius Fadus* was President of *Syria*, about the 46. year of Christ, and this in the *Acts*, it is thought, was of another, & of another time. *Josephus* & *Eusebius* out of him, relates it thus, One *Theudas* a Magician perswaded a great multitude of people, that taking all their wealth with them, they should follow him to the River *Jordan*, and he being a Prophet, (at least inspired so with his owne boastings) they should see him divide the Streams with a word of his mouth, whereby they should easily passe over; with which promise he deceived very many. But *Fadus* sent some Troups of Horse out against them, that they gained little by this dotage, for they suddenly setting upon them, slew many, took many alive, and among the rest *Theudas* himself, whose head being cut off, they brought to *Jerusalem*. *Judas* of *Galilee* was a captain to some Rebels also, promising to free the people from paying servile taxes to the Roman Emperour, whom they followed; but I know not whether he may be accounted among the false Christs.

Euseb. hist. Eccles. l. 2. c. 11.

Hegesip. excid. Hierosol. lib. 3. cap. 14.

omit

omit another, that (as a cunning Impostor) led abundance of people after him to Mount *Garazim*, and deceived many *Samaritans*, whom *Pilate* set upon, and slew them, and brought their businesse to nought. Ioseph. Antiq. lib. 18. cap. 5.

II. The famous false Messias, was *Barcochab*, or *Benchochab*, that is, *The sonne of the Star*, for he made himself the Messias, and said that Scripture was spoke of him, *There shall come a Starre out of Iacob, &c.* Numb. 24. 17. *Rabbi Akiba*, a famous Doctor among them as any in those times, when he saw him, he said, *This is the King, the Messias.* Of this *Akiba* they say *Moses* spoke that, *O my Lord, send I pray thee by the hand of him whom thou wilt send.* Now this *Barcochab* was in *Ierusalem* before the destruction of it, as is said, and *Akiba* applyed unto him that of the Prophet *Haggai*, *The desire of all Nations shall come.* This mans arising and reigning they judge was not long after the Passion of Christ. To him not onely the common people, but the chief Doctors and Rabbies did give consent and counsell, and did aid him against the *Romans*, untill he poyson'd, and caused many to perish. So as afterwards they said his name was not *Benchochab*, but it was *Benchozbi*, *The sonne of a lie.* Galatin. l. 4 de Arcan. Catholic. ver. c. 20.

III. *Simon Magus* would needs act the part of

Hierom. in c. 24. Matth. Aug. de Hæres. Daneus in Aug.

of a false-Saviour, and carryed many after him; exceedingly bewitching and seducing the Samaritans and many others, saying of himself that he was the great power of God, the Word of God, the faire one, the Comforter, the Almighty, the All things of God. He said of himself, That he was God the Father that gave the Law on Mount Sinai; that Christ did not suffer really in the flesh, but he himself was Christ, and he called a Whore that went about with him, one *Helena*, the Holy Ghost.

Hegesipp. excid. Hierosol. lib. 3. c. 2.

IV. Porchet. Galatin. Genebrard. Gerhard.

After the destruction of *Ierusalem* some 48 years and an half, was that other notable Cheat called *Bencozbi*, a second famous Impostor of the same name with the former; so blinde and madd were the Jews that they never remembred how sore they paid for the entertaining of the other, that had the same name and folly. I know the Jews write somewhat confusedly concerning these *Barcochabs*, and for most part mention little of the first, but attribute all to this last; yet others finde out there were two of them, and that out of their Writings. Very much is said of this last whose doings swallow up the memory of the first. The Jews that remained after *Ierusalem* was destroyed, made a Citie call

led *Bitter*, the Metropolis and chief seat of the Kingdom, and took this false Christ for their King. Nay, *R. Akiba*, they write, was blinded the second time, and proclaimed this *Barcochab* the Messias also. The Emperour *Adrian* besieged them in the Citie *Bitter* three years and an half, at length he took it, and the head of *Barcozbi* was smitten off: in which War 45000 Jews were slaughtered; but make room for the Jew, his mouth runns over, and he cannot speak a lie, but it must be of the first magnitude, and exceed all lies, for they write, that the Emperour *Adrian* slew in *Bitter* four hundred times ten thousand, till the blood of the slain, like a river, rolled great stones in the stream of it, and carryed them into the Sea, which was four miles distant from the Citie. Nay, that all lyars may take a pattern, the Emperour *Adrian* (they say) had a Vineyard 18 miles in length, and 18 in breadth, and yet he hedged it about with the bodies of them that were slain in *Bitter*. Many other Hyperboles, none of the least, they have about this *Barcozbi*, which I omit. In the Talmud they write, that *Barcozbi* said to the Rabbins, *I am the Messias*. The wise Masters of the Jews said to him again, *It is written of the Messias*, [*quod odorans*

In Gemara Sanhedrim. cap 11. sect. 15. ex vers. Io. Coch.

R David. Ganz. Porchet. in victor. cont. hebr. part. 1. cap. 10.

odorans erit & judicans] *Hee shall smell and judge*, Esay 11. 3. That is, *he shall judge by smelling who is innocent, and who is guiltie; Let us see therefore whether thou beest able to judge by smelling; and when they saw his smelling was without this judgement, they slew him.* This will scarce agree with so great a slaughter of *Barcozbi*, and all his people, by *Adrians* Forces. But certain it is, many Jews were now sacrificed to the Romans furie by their sword, that the Lord might thorowly execute his wrath upon them. This false Christ, they say, his reign and rule was some thirty years and a half, and some make it foretold in those words of *Daniel*, paraphrasing them thus, *Now when they shall fall* (that is, the Israelites in the destruction of the Temple under *Titus*) *they shall be holpen with a little help in the Kingdom of Bitter*, (which remained to the 52 year after the destruction of the Temple) *and many Israelites shall joyne with them in Bitter: but with flatteries, &c.* Of this *Barcozbi* all our writers make mention, that speak of those times, and say, he tormented Christians (whiles he had power) with all kinde of punishments, and put many to death, if they would not deny and blasphemie Christ. He is called by *Eusebius*, *Birchocheba*.

Dan. 11. 34 Rab Iachiai paraph. in Daniel.

Iust'nus Martyr. Euseb. hist. lib. 4. cap. 8

Barchochebus, ὁ τῶν Ἰουδαίων ἀποστάτης Ἀρχηγέτης. He is called by *Hierome* in his Catalogue of Church Doctors, that were Writers of Books, in the life of one *Agrippa*, surnamed *Castor*, *Chocibus*; and in that Book made Greek by *Sophronius*, χόχιβος; others call him *Cuziba*, but under all these names is meant this sonn of a lie, *Barcozbi*, who named himself *the son of a starre*; if he were, it was like the bitter Starr *Absynthites*, or *wormwood*, that in the Citie *Bitter* brought such sore destruction upon his Countreymen. And yet *Rabbi Lipman*, the most blasphemous of all Jewish Doctors, was not ashamed to write, that this *Boncozbi* was one of the lawfull and right Princes of Israel, and of the familie of *David*; and his reason is, because when he said, I *am the Messias*, the Rabbins never asked him, *Art thou of the Family of David?* He judges they took it for granted, that he was so. But this may well beseem the lying lip of *Lipman*, who hath writ a Book called *Nitzachon*, or, *his book of victory and triumph over the Gospell of Christ*; in which the blasphemous Spider will needs finde lies, falshoods, and vain things, and poysonous untruths, to make Christ, and our Religion ridiculous. Some learned Christians have answered

Hierom. in Catalog. Mellific. Histor. Petavius in Rationar. Temp. Morneus. Io: Philon. Dugo in Christian. Institut.

Writ about the year 1549. Buxtorf. in Biblioth. Rabbinica.

blasphemous Hebrew, and his *Nitzachon*, as *Munster* in his Annotations to the Hebrew Gospell of *Matthew*. *Postellus* follows *Munster*, and we shall shortly see with us the learned *Constantine* L'Emperour, fully confuting this *Nitzachon*, so as to make such blaspheming Jewes leave all their cursed croaking and coaxation, and make them as mute as the *Seriphian* Froggs, and give no croaking sounds at all. Of *Rabbi Akiba* they write, that his Companions some nine were taken with him when *Cozbi* perisht, and they were put to cruell deaths, for *Akiba* (if we durst beleeve them) was put to death by an Iron Comb, with which his flesh was torn off his body. And thus farr we have gone to shew the Tragedy of *Bencochab*, and Jewish dotage.

Plinie.

G.Gent. in Annotat. ad Mos. Maimon. Can.ethic.

V. Ann. 434. In the Reign of *Theodosius* the second, came *Moses* of *Crete* to act his part of a false Saviour, giving out he was sent from Heaven, and was a second *Moses*, he would lead al the Jews that followed him, thorow the sea to the Continent, dry-shod. For a year together he perswaded them in their Cities and Townes, to leave all their riches and follow him, & he would carry them to the promised Land. At an appointed day to passe the Sea, great multitudes of men, women and

Children

Children repaire to him, whom he brings to an high Promontory hanging over the Sea, he bidds them cast themselves down, which multitudes did, and perisht, being dasht in pieces on the Rock, or drowned in the Sea. Many were saved, that were about to cast themselves down, by some Christian Merchants and Fishers, that dissuaded them from so madd and murderous an Act, and who helpt to draw many out of the Sea, and saved them from drowning. The Jews seeing the great Delusion, thought to lay hands upon the Impostor, but their false *Moses*, as if he had been a true Devill, was gone and vanisht they knew not whether, nor how. This was an occasion to bring many Jews to embrace the Christian faith, and to leave the way of Judaism, subject to such dangerous and costly deceits.

Socra. hist. Eccles. lib. 7. cap. 37.

VI. Of another false Prophet *Moses Mamonides* makes mention, who arose in the Southern parts, and told the people he was the fore-runner of the *Messias*, and that in those parts he should shortly appear, and he invited them, *Come ye with me, and let us goe meet the Messias, for he hath sent me unto you, that I may prepare the way before him.* After a year he was taken, they that did cleave to him fled away, and an Arabian King that took

Ex Epist. R. Mos. ad Judæos in Marsilia.

took him, asking him why he did this, and he answering, I did it by command from God: he further demanded, What Miracle or wondrous thing canst thou do to confirme this? He replyed, My Lord the King, cut off my head, and after that I will rise again, and live as I did before. The King said, Thou canst not do a greater thing then this, bring but this to passe, and then I and all the world shall beleeve thy sayings are true and good, and that our Ancestors have inherited vanity and lies, which profited them not. His head by the Kings appointment was cut off, but he never yet was as good as his word, to appear alive again, though some Jews are so devoid of judgement, as to expect his reviving, and look for his appearing.

Postellus. There was *Rex Thaborium*, one called the *King of Thabor*, that would needs be a *Messias*, whom *Charles the first* caused to be burnt. *Maimonides* reckons up four more obscure false Christs, that did arise among the Jews in *Spain* and *France*, and brought misery upon themselves and the Jews.

VII. Ann. 1135 Among these Impostors was *David David*, or *David Elroi*, in the City *Ordia*, subject to the King of *Persia*; he had some Power by Prestigiation and Magic, where

whereby he did work great Signes, and marvellous things, and gathered people to make warre with all Nations. Some said his great power of his was from the speciall vertue of God in him, and as he called himself, so they counted him the *Messias*, as he said to the King of *Persia*, *I am the Messias, and God hath sent me to deliver the Children of Israel.* The King cast him in Prison, and said, *If thou canst deliver thyself; I shall know thereby whether thou be the Christ or no: if thou dost not deliver thyself, I will put thee to death, because thou art a fool.* But the Jugler got from Bonds, and though the King sent Horsmen, and great strength to take him, yet they returned, and said, they could do nothing; for they sable, that in one day he could passe over as much ground as would serve one ten dayes ordinarily to travell, by the Art of Schemamphoras. Hereupon the King himself and his Nobles did assay to overtake, and take him; and comming to a rivers side they called on him, though they saw him not; he answered, *Are ye not fools? Behold, I go my journey, if you have any power, follow me.* He spread his Hankerchief upon the flood *Gozan*, and so he presently passed over; the King and his servants seeing it, and beholding it. Then

Buxtorf ex lib. Scheb. Iud.

Gul. Vorst. ex Mose Maimon.

the

the King broke out, *No man can do this, but he whom the King of the world hath ordained King*; and he would needs make him King, but that his Nobles endeavoured to perswade him, that many such things might be done by meer Magique, & eye-delusion. At length the *Jews* (to prevent the great misery that was comming upon them by reason of him) used means to get him to a Feast and banket; after which (being asleep in his drunkennesse) his head was cut off, and there was the end of the cheat-Saviour.

Benjamin. in kinerar.

VIII. I name but another crack in the Jews brain, and then I leave this doting upon false Christs. A King in *Africa* made warre against the King of *Marocco*, who oft having the day, (to get a better part in the hearts of his people) by a fained humility, he would needs ride alwayes upon an Asse, which got him a name, that he was called *The King of Asses*. The fame of which, meeting with the Jews ears, (most shut to the true Christ, most open to false Christs) they presently erect their hearts with hope, and are ready to say as *Andrew*, *We have found the Messias*. Many of them affirmed, the King of whom *Zacharie* prophesied, he should come riding upon an Asse, was now come. The the Oxe knows his owner, and the Ass

Pet. Cluniac. lib. contra Iud. c. 4.

Zach. 9.

his Masters Cribb, but the Jews will not know, nor consider, but are ready to follow every Asse, sooner then to embrace Christ. I suppose, one may probably guesse, this may be he that was called *Bejezid, the Preacher*; who was famous for this Title, *Asinum Eques, the Knight of the Asse*, and had an Army of 40000. By this time we have made R. *Samuels* words good, that they have in vain looked for a Saviour, and yet all their profit hath been put in a bagge with holes.

Leo African. in descrip. Afric.

18. Digres. II.

I fall upon a second note, their conclusion maintained among them, That their Messias is come, and was born in the Babylonish Caprivitie. Our Christian Jew well confutes this, because none ever lived a thousand years upon earth, by the confession of all men. *Methusalem*, the greatest Heir of gray hairs & long life upon earth, had his thred spun forth to 969. years, none had more. But if Christ were born in the desolation of the second house, at the time of *Samuels* writing his Book, he should be a thousand and fifty years old, and who but a Jew can have a faith bigge enough to receive and beleeve such a fable? Divers do beleeve their Messiah was born then, and that he is kept secret by God, and must hereafter be mani-

Munster. de fide Iudeor.

fested to Israel. Well, where is this Messiah all this while? Some say, God keeps him in the Garden of Paradise, till the time appointed come; and in Paradise, if one could get in, they might finde him fast tyed to the hair of a woman, nay, and they have Scripture for it too in *Canticles* 7.5. *Thine head upon thee is like Carmel, and the hair of thine head like Purple, the King is held in the Galleries.* You must here favour their Interpretation, and take the *Galleries* for *Paradise*, and take the *King* for the *Messias*; and then you must suppose, when its said, *He is held in the Galleries*, that he is held by a womans hair, which is here said to be like Purple. Rabbi *Salomon*, though he have a wise name, is not ashamed to have too much respect to this wise Exposition.

In Gemara sanhedr. c. 11. sect. 33.

Others say he is all this while about the City of *Rome*, and he sits among the Beggars, and Lepers, and such as are full of sores and botches; or he lies in Vaults, and places under the earth, rent and gnawed by Dogs; and he shews his wounds, the effects of those gnawings; and that he suffers all this for the iniquities and sinnes of the Jews, according as they say it is written, *He was wounded for our iniquities, for our sinnes was he bruised*, *Esay* 53. Mark how they

Pet Cluniac. contr. Iud. c. 3.

they see, and yet are blinde; they see that Prophesie points at Christ, and will not see it fulfilled in our Christ. Many blinde guesses, & bold predictions they have had, setting down a year, when the *Messias* should appear, but all of them have left them lyars, and added to their misery perpetuall frustrations. Rabbi *Salomon* gave them hopes, that their new Law should begin at the devastation of the Temple, about 1390. but herein he had *Daniel* his strong adversary, and they failed in their waiting. One *Zaadias* gave them hopes at the year 1200, but there their Egg was addle also, and brought them forth nothing but winde. They had a generall appointment of a publick repentance among all the Jews, men, women and Children, old and young, all over in the Captivitie, kept almost a whole year in humiliation, never such humbling so solemnly, since their humbling in the year of Christ. 1502, for the comming of their Christ; and yet all this was answered with a nullity of any Signe, Miracle, Whisper, concerning any new Saviour; and they were forced to conclude, All our supplications, humiliations, and prayers are nothing but emptinesse, and rejected of God. *Rabbi Abraham Avenares* set down a year for

Postel. de concord. orb terræ lib. 4.

Munster.

ssius de Orig. Idololat. lib. 2. cap. 48.

their *Messias* to come 1444, when *Iupiter* and *Saturn* should meet in *Cancer*; but his Astrologie was a meer *Cancer*, proved Cripple, and creeping too short of performance. *Abravanel* sets down another year in the conjunction of *Piscat*, and they caught no fish in their Net that year 5224. At length they are come to a wise resolution, *Let their Bones be broken, and let them breath their last, that compute years, and set down any periods or limits of time.* They have been so often gulled, they will hearken to no conjectures any more. It were well they would make this Resolution as Brasse, and strong as Iron. Themselves in this Confession grant they are in a Cloud of confusion, and and that they are blinded of God, and know not what to do. Nor are they such as deny large Confessions of the blindnesse of their times; for if the first were the sonnes of men, we are, they say, meer Asses; nay, we are not so good as an Asse. R. *Asha* being asked when the *Messias* should come by a prophane and wicked man, he answered, *Then when darknesse shall possesse you.* He said to him, *Thou curses me*; but he replyed again, *It is the word of the Scripture, Behold, darknesse shall cover the earth, and grosse darknesse the people, but the Lord shall arise*

In Gemara Sanhedr. cap 11. sect. 30. Væ determinantibus tempus adventus Messiæ.

Mornæus de verit. Christ. relig. cap. 29.

Porchetus ex R. Zera.

upon

upon thee, and his glory shall be seen upon thee, *Esay* 60. 2. In which he plainly confesses, no marvell if the Jews stumble, because they shall be left in a thick spirituall Myst of blindnesse. Blindnesse in part is happened to Israel, untill the fulnesse of the Gentiles be come in. They frame their faith into an imagination of two *Messiahs* that shall come, the one the sonne of *Ioseph*, the other the sonne of *David*; *His glorie is like the firstling of a Bullock*, Deu. 33. 17. that is, the sonne of *Ioseph*. *Zach.* 9. 9. *He is lowly, riding upon an Asse, and upon a Colt the Foal of an Asse*; this is their *Messias* the sonne of *David*. Both these they will needs finde in the 32 of *Esay*, *Blessed are ye that sow beside all waters*; *that send forth thither the feet of the Oxe and the Asse*. These two are both but one *Iesus Christ*, for he was the sonne of *Ioseph* that was betrothed to his Mother; his son, not by the flesh, but by education and bringing up. Besides, he was the son of *David* by the glorious Virgin his Mother, who by the flesh descended from the Seed of *David*. *Messias* the son of *Ioseph* being dead, *Messias* the son of *David* (they beleeve) shall raise him again. Their *Messias* shall make them great Feasts, and Marry a Wife, *Kings daughters shall be among*

Gemar. Sanhedr. cap. 11. sect. 36.
Esay 6.
Ro. 11. 25.
Figveiro in Malac.
Porchet.
Buxtorf.
Manasseh Ben. Israel. de resur. mort. l. 3. c. 5.
Rursus l. 3. c. 11.

his honourable women: on his right hand shall stand his Queen in Gold of Ophir. The Kings of the world will think themselves highly honoured, if any of them could get the *Messias* to marry their daughter. *He shall beget Children, and see his childrens children, and after he shall die as other men: but his children shall rule and reign over Israel.* And whiles they are thus under their *Messias*, the Christians shall do all their works & drudgery without any wages, Earth shall bring forth fruits for them presently after they are sown; all kinde of pleasure & peace shal they have, &c. Thus they grow up from dotage to dotage, and wander without end, in the framing to themselves a carnall Saviour, and a sensuall salvation. Let the 11 Chapter of the *Gemara* of the *Sanhedrin* be perused, and there is enough from the Jews to stop the mouthes of the Jews concerning the expectation of any other *Messiah* besides *Jesus Christ*. My intentions are not a full confutation of them, but onely the confirmation of *Samuels* Arguments.

CHAP. XXVII.

HE pleads against the Jews, that they (through incredulity and obstinacy

will not receive Christ, by the testimony of *Saracens* and *Mahumetans* concerning him: Whence we note, that Christs bitterest and blasphemousest enemies are the Jews, his own Countreymen, and Brethren after the flesh. *Venit ad suos, & sues eum non receperunt*, as the *Waldenses* in their Writings have it. They are pertinacious and stiffe-hearted, nothing will convince them. *Sabbatius* a Jew was baptized and made a Christian Minister, he yet afterwards did secretly abide in his Jewish infidelitie. When any of their Zealots are put to death for some pranks against Christ, and Gospell, as blasphemy or perfidiousnesse, yet if their Writers mention it, their evill deaths are commonly set out with this phrase, He *was slain* [*propter sanctificationem Dei*] *for the sanctifying of God*; as they say of R. *Mordechai* at *Norenberge*. R. *Ganz* relating how five thousand Jews were put to death, he saith *they were burnt in fire* [*propter sanctificationem Dei, neque stultitiam vel peccatum tribuerunt Deo*] *nor charged they God with sin or folly*, that is, They did not renounce their Judaisme. R. *Amnon* publikely sanctified the Lord by his death. So Rabbi *Abraham sanctificavit seipsum propter nomen proprium, seu Dei.* A Christian disputing

19 Digres.

Socra. hist. Eccles. l. 5. c. 20.

R. David Ganz. in Tzemach David, seu Chronol. sacro prophan.

Idem.

Hebræi quidam contra animi sui sententiam baptizati, abluerunt baptismũ. Cedren. ad Imperat. Icon. Hauri regn.

Hector Pintus in Ezechiel, c. 1. 16.

disputing with Jews at *Rome*, when by Scripture he clearly convinced them, yet they remitted nothing of their pertinacie; nay one of them answered, *Although thou shouldest shew it to me as clear as the Noone-dayes light, that Christ is the Messias, yet I am resolved of one thing, I will not beleeve it.*

It is reported at *Coleine* there was a Jew (as was thought) converted to the Christian Faith, initiated by Baptism, growing up to many years, a little before his death he rejected with execration the Christian Religion, and professed his Jewish mis-belief, which, it was judged, he had abandoned. Hereupon dying they made this Embleme be infixed on his Tomb; a Mouse is represented pursuing a Catt, with this Inscription, *Quando mus felem capiet, Iudæus etiam conversus manebit Christianus; When a Mouse shall catch a Cat, then a Jew, converted to be a Christian, will remain a firme Christian.* By which it is in a manner concluded, that it is amongst incredibles, to think that any Jew will heartily convert and turn to *Christ*. Yet God has a time, and a power, and a way to raise up these stones, and make them children to *Abraham*. *Usquequo Domine?* O for the time when the Jews shall be seene mourning over *Jesus*, whom they have pierced.

Lau. Bayer lib. in theatr. Mag.

The

The last thing is induction of *Alcoran* Testimonies concerning Christ, some have done it besides this man, as *Dionysius à Rickel.* It was the good intent of the Jew, to shame his Countreymen any way out of their infidelity, and might be provoked by the very Turks to think and speak better of Christ. But here is the Poyson, if they write one syllable of truth concerning *Christ*, they line it with so many Lies, as makes it abominable. This is one of their sentences concerning Christ, *The Word of God, and his Spirit entred into Mary the sister of Moses and Aaron, and she without Seed did bring forth Iesus Christ, who was a Prophet and servant of God.* Mark what non-Divinity is here, not speaking as the Gospell speaks, *The Word of God and Spirit entred into* Mary. Mark what non-sense and non-reason is here, that *Mary* the Mother of Christ was the same with *Miriam* the sister of *Moses* and *Aaron*, whereas that *Miriam* lived thousands of years before *Mary* Christs Mother was born. I could alledge some good sayings of theirs concerning Christ, but that the Devill is to be rebuked speak he never so well. They say *Jesus* the son of *Mary* shall descend from Heaven to earth in the day of the Resurrection, and shall judge the world

20. Digres.

Euthimius in Panopl. Dogmat. Sylburgii Sarucenica seu Mahometica. Postell. Concord. Orb. Terre

Ex lib. Suneh. In Sora E Inesz.

In Teschereelimam.

in it with just judgement. Again, *Iesus shall slay men, and shall bring forth Gog and Magog, and they shall die, but Iesus shall remain alive, and they that partake of his faith.* What ever they say of Christ it matters non, for though they make him great, yet they put him but as a Servingman to *Mahomet*, whom they alwayes exalt higher. It is verily beleeved, they say, by many wise and learned Heads, even in *Arabia*, and followed with reasons to prove it, that the first Author of the *Alcoran* was not man, but the Devill, exceedingly envying the Faith of Christ in the Orientall Parts very much spreading, and Idolatry decaying, to the destruction of which Christian faith this Hellish invention he supposed might mightily prevail. A Religion it is full of vanitie, so as their *Alcoran* may well without tongue-stumbling be called *Acheron*, there are so many both doltish, and Devillish untruths and vanities in it. This we write not from vain hearsayes, and far off reports, their *Alcaron*, and other *Mahumetan* Volumes of Divinity being translated long since into the Latine Tongue, and to be found amongst us. Yet if any desire sufficient witnesse, the learned *Clenard* of *Louan* will be admitted by all to speak truth in this, as being beyond

Richard. ord. Prędicat. in confutat. Alcorani c. 13

The like did Postellus undertake.

yond exception, who lived amongst them a long time, spending his last studies and age in *Africa*, of purpose to learn the *Arabick* Tongue, and to confute the *Alcaron* in its own Language, if God had given him extent of life to perfect his intents. These he relates as parts and Parcels of their Divine Volumes. 1. That *Mahomet* had a far greater spirit of prophesie then Christ. 2. That *Mahomet* had but just 14 white Hairs in his head and Beard. 3. That there shall be far more women in Paradise then men. 4. That an old woman praying to *Mahomet*, he would commend her to God, and give her a place in Paradise, he smiled on her, and said, *not one old woman enters Paradise*. Not to name the Paradise promised to them, to be like a pleasant place provided for lusts of Boyes, and fair women; that the Sunne and Moon ride upon Horses; that when the Moon was in pieces *Mahomet* sewed it together again. In the Chapter *Elgem* is written, that the Devils are pleased with the *Alcoran*, and much delighted in it. It is much for their credit to make their Alcoran the Devils, and to say it pleases them. Such as this is their Divinity, or Vanitie rather, which should call for our Tears rather then our Laughter; considering how farre this Doctrine

Clenard. in Epist. ad Carolum Cesarem August.

I.

II.

III.

IV.

Quid enim est hodiè Christianismus, si spectes Gentes Mahometi? nimirum quod olim Iudæa comparata mundo reliquo. Clenard. lib. 1. Epist. Iac. Laromo preceptori.

ctrine of Soul-delusion, and Damnation is spread. For profession of Christianity, if we look at *Mahometan* Kingdomes, and Countreys, carries no larger bulk, then as *Jewrie* once compared to the whole world besides. And now (to our shame) these latter times are become the sink of all Heresies, some are become so unchristian, as they are almost *Mahometans* by faith and doctrine. For are there not amongst us that are *Arians*, *Socinians*, *Puccians*, *Antitrinitarians*, and do not all these conspire in divers points of Religion with the very Turkish *Alcoran*? Was it not *Sergius* a *Nestorian*, and *John* an *Arrian*, that helped to compile and make the *Alcoran*? Do not the *Arians* and *Socinians* say as scornfully of the eternall Godhead of Christ, as the *Mahometans* do, *How could God have a sonne since he has not a wife?* Did not *Servetus* (a father of the *Socinians*) say, that the *Alcoran* of *Mahomet*, and the Doctrine of the Church might well be reconciled, if the doctrine of the Trinitie were but left out? Our *Puccians*, *Socinians*, and others among us, say, that all men, whether *Lutherans*, *Calvinists*, *Anabaptists*, *Arians*, so they live piously and honestly, without doubt shall be saved? So saith the Turkish *Alcoran*, that every one

Socin. in epist. 3. ad Dudith. Puccius de univers. Redemp.

of

of good life, whether Jew or Christian, and that worships God, shall be made partaker undoubtedly of the Divine love.

See Rutherfords Survey.

Immortality of the soul is more sleighted by some of ours, then ever it was by the *Mahometans*. And this is notoriously known in the world amongst Divines, that if any Christians turn *Mahometans*, they begin with *Arianisme*, and *Socinianisme*, and then *Turcisme* is not so strange a thing. *John Paul Alciat*, and *Adam Neuser*, after (with *Socinus*) they had oppugned the Doctrine of the Trinitie, they turned *Turks*, and embraced the Doctrine of *Mahomet*. It is the just hand of God, that they who curiously and scornfully touch that flaming mysterie of Faith, *God manifest in the flesh*, and the high Doctrine of the Persons, whiles they cannot finde it in reason, they burne both their reason and religion in the flame, and chuse to deny the doctrine, because they cannot descrie it by humane reason. Thus the ancient Monsters of Blasphemie, though they be dead, yet their errours and wickednesse die not. I conclude with that of *Petrarch*, which, O that it had the like or better operation in our hearts; and if our hearts be right, they will thus rise; *The more*, saith he, *I hear spoken against Christ, it makes me love*

Azoar. 12.

Beza ep. 81 Metch. Adam. in vita Gerlachii.

Calovius in Pseudo Theol. Socin. ort.

Mortuis autoribus hujus veneni, scelera tamen eorum, & doctrina non moriuntur. Phæbadius Episc. in lib contra Arian.

Petrarc. de ignorantia suiipsi. & multor.

Christ the more, and grow firmer in the Faith. [*Sæpe me Christum ipsum Testor de Christiano Christianissimum Hæreticorum fecere blasphemiæ;*] *I call Christ to witnesse, oftentimes the blasphemies of Heretick's of Christian have made me most Christian; have brought me from a lesse degree, to a more high degree in the Christian Faith.*

To summe up all, consider but how this Jew hath (like a Christian) professed Christs sinnlesse Conception and Birth of a Virgin, his Divinitie, that he is the Son of God, the Righteous One; that he lived poorly, by the Jews was miserably Crucified, that he was Buried, rose again, ascended into Heaven; that he shall come again gloriously to judge the world; that hee hath cast off the Jews because they will not beleeve in him; that he beleeves the Gospell to be a glorious truth, and the Christian Religion onely pleasing to God, and all Jewish Rites abominable: and lastly, that he writes none can be saved that do not beleeve this; that Christ is the Sonn of God, and the alone promised *Messiah*; and for not receiving this, the Jews are captived and accursed, and under Gods great wrath; whiles they look for salvation by any other. All this considered, what hinders but we may be bold to sa

of R. *Samuel*, Behold a Christian Israelite indeed, in whom remains no Jewish guile.

Solem Aquila confitetur, negat Noctua. Tertul. lib. de Anima.

The Creed of Rabbi Samuel, *or Articles of his Faith, accordingly as he professes them in this Book, as may be found dispersed in the Chapters, out of which I have reduced it into this form.* 21. Digtes.

1. I Beleeve there are two commings of Christ. 2. And that in the first comming Jesus Christ was born of the Virgin Mary without sinne, and without Man. 3. And that he was crucified and sold to death by our Forefathers the Jews, unjustly, cruelly and bloodily. 4. I beleeve that the Jews are in a great sin, for which they are under the wrath of God, in a long captivity, & that this sin was the selling of that Just Jesus. 5. I beleeve they are full of blindnesse, and all their Sacrifice and service is abhominable to God, and that the Gentiles are received in their stead, by faith in *Jesus Christ*; & that the Service and Sacraments of the Gentiles (according to the Gospell) are acceptable to God. 6. I beleeve the *Jews* do

I. II. III. IV. V. VI.

do blindly and vainly wait for another Saviour, and that we shall never be delivered from our misery, till we look upon him whom
VII. we have pierced. 7. And that all this cursed state of the *Jews* was plainly foretold by the Prophets, and begun to come to passe
VIII. after the death of *Jesus*. 8. I beleeve, the Christians Apostles come in room of the
IX. Jews prophets. 9. And that the Jews do in vain finde fault with, and blame the obser-
X. vances of the Christians. 10. I beleeve that
XI. *Jesus* Christ is risen from the dead, and 11,
XII. Ascended into Heaven. 12. I verily beleeve he shall come again to judge both *Iew* and *Gentile*, and that the unbelieving *Iew* cannot be saved, but must go into everlasting death; and they that beleeve in *Iesus Christ* into everlasting life.

Iohn 1.41.& 45.

We have found the Messias, *which is, being interpreted*, the Christ.

We have found him of whom Moses *in the Law and the Prophets did write*, Iesus *of Nazareth the sonne of* Ioseph.

Vivit in excelsis Christus, nec vivere vellem,
Si non Immanuel viveret ille meus.

A

A Postscript Addition to the Annotations.

Adde this to the reading of the third Digression in the first Chapter.

TOuching Hebrew learning, and studying *Jewish* Authors, it is to be taken heed by us, that want of insight into them do not make us blindly to condemn all that is in them. Towards which well may we set down what a Roman Doctor once said of this way of Learning. He being asked what the *Cabala* was, (which is the Jews Theologie, *Ore tradita, Aure accepta*) he answered, it was a certain perfidious and devillish man, whose name was *Cabala*, and this man had written many things against Christ; hereupon the followers of this man were

Io. Picus Mirand. in Apolog. ad Conclus. 5.

were afterward called *Cabalists*. This man was out of all danger of what was said of *Paul*, that too much learning should make him madd. Ignorance, the lesse it judges, the more it accuses and speaks evill. Whether the Jews live among us, or no, it is very expedient we should be able to defend our selves, and confute them out of Scriptures, and out of their Writings too, for how great a blott would it bee to have them stop our mouthes. *Pellican*, that famous *German* Divine, the great Magazine of Hebrew Learning, confesses, that ever since he was a Boy of eleven years age, he much longed to learn the Hebrew Tongue, and that which stirred up his earnest appetite was this: He at that age, being among some other Boyes, heard a Doctour of Divinity disputing with a *Jew* about the Christian Faith, and the Christian Divine was much confounded in making his answers to the *Jew*; yea, and withall a Jewish woman set upon him, and set him very hard also. Hereupon he was much astonished, and exceedingly grieved at it, as a stumbling-block of offence to his conscience, seeing the Christian Faith by this Doctour underpropt with such unsolid and weak Arguments, as *Jews* could overthrow them in the dispures of learned

Melch. Adam. in vit. Pellicani.

Divin

Divines. This made him long to be more deeply entred into *Hebrew* letters, and more able to maintain the onely truth, in which he grew like *Saul*, he was higher then most of the Divines of his time in this Learnings stature.

Additions to the sixt Digression in the seventh Chapter.

THough we have shewn the fifty third Chapter of *Esay* to bee meant of *Christ* the Sonne of God, and that out of the Confessions of *Iews*; yet because we have light upon more lightsom evidence since that was first Writ, I thought good to adde something here, because that Chapter is a clear Starre as it were, set in heaven by God, to guide the *Iews* to *Iesus*, if they be not in love with wilfull blindnesse. Let us hear him that was once a *Iew* speak, and tell us how, and by what means he was induced to lay hold on the Christian Faith, and convert to Christ; and this is *Iohannes Isaacus* a German Iew, and after a Christi-

an Professour at *Coleine* in the year 1558 these are his words, *This I do ingenuously professe, that that very Chapter, the fifty third of Esay, did draw me to the Christian Faith. For more* (*saith he*) *then a thousand times have I read that* Chapter *thorow, and* I *have very accurately compared it with many Translations, by which* I *have found there is an hundred times more mysterie concerning* Christ *contained in the Hebrew* Text, *then can bee found in any other Translation.* And then he declares, how at *Frankford* he disputed with five Rabbins, whom, with arguing out of that Chapter, he so did drive into straits, and stop their mouthes, that they had not a word to answer against his Arguments and Reasons.

Ioan. Isaac. in defens. Heb. verit. sacr. Scrip. contr. Lindanum, l. 2.

Diego Payva Andradius, the great Defender of the great offending Councell of *Trent*, brings us in more *Iewish* witnesse for this Chapter against the *Iews*; I *know here some* (saith he) *of no vulgar learning among Hebrews, that inhabit the inner Africa, that were induced by the reading of the fifty third Chapter of Esay onely, to leave house, Countrey, friends, fair Estates, Parents, and with inflamed desires of soul to consecrate themselves to Christ.* I asked (saith he) some of these *Iews*, that came out of *Africa* into *Portugall*,

Andrad. in defens. Concil. Trident. lib. 4.

...e entred among Christians by Baptism, ...hat it was in that 53 of *Esay*, that did so much trouble them, that they could not deny those things to be true concerning *Iesus Christ* the Sonne of God, which are delivered by us, to which they returned me this answer, alwayes that which we translate & read *percussum à Deo*, *smitten of God*, they use to interpret, *percussus Deus ipse & humiliatus*, *God himself was smitten and humbled*. By which words they assure themselves, that whole Chapter is to be understood not of of some man, but of God himselfe made man, that he might blot out our sinnes.

I conclude this with that of *A Lapide* the Jesuite, that which (saith he) is translated by the Syrians *percussum Dei*, or *à Deo*, *smitten of God*, out of the Hebrew may be turned thus, *percussum Deum & humiliatum*, *God smitten and humbled*, *Mucke elohim umeunne*. This very same thing (saith he) did a famous Jew tell me himself at *Rome*. We see when *God* opens Jews eyes, they stand not so much upon Grammer, but here neglect that, to pitch upon the substantiall truth, and aske not leave at the Rules of Art, when God is bringing them to the Rule of Faith.

Cor. à lap. in Isai. cap. 53.

FINIS.